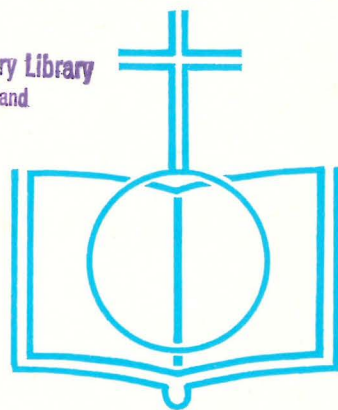


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# HERALD

The magazine of the Baptist Missionary Society



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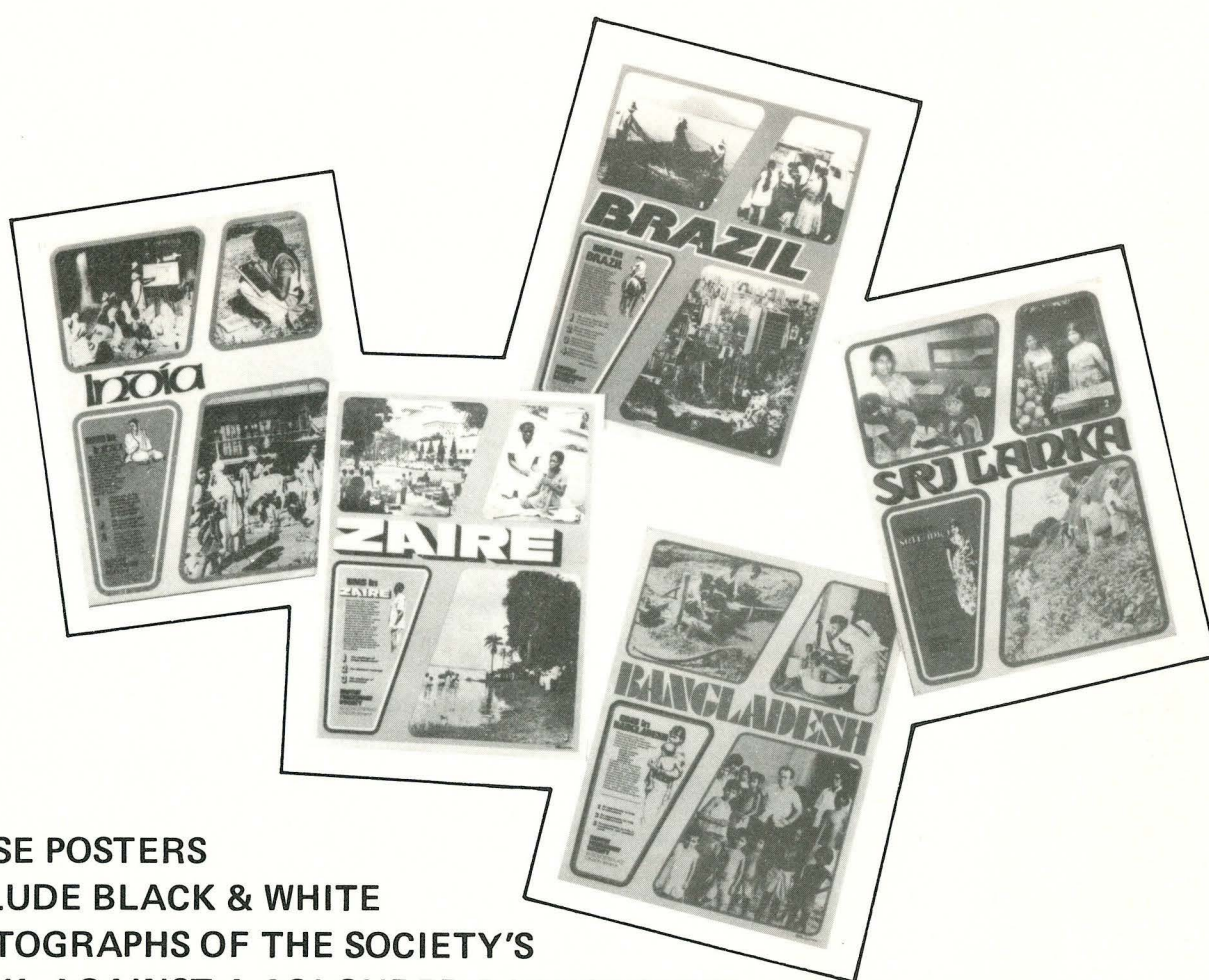
## NEW BEGINNINGS IN BRAZIL





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# COMMENT

New beginnings in Brazil? Is not all the work there new?

Many British Baptists have in their minds the image of a situation now outdated. Their view was informed by the reports of the pioneers in Paraná, then a fast developing state presenting continually extending opportunities and possibilities of rapid church growth. Since then there have been significant changes. The rate of development has slowed down; and fewer people are migrating into the state. In consequence of the clearing of the forests there have been climatic changes: the frost line has moved northwards with disastrous effects on the coffee crops. A policy of diversifying the economy has led the government to encourage new industries. Much land once used for the cultivation of coffee is now devoted to the growing of cereals and soya beans, or utilized as pasture for cattle. Various manufacturing plants have been established. For these newer industries, fewer labourers are required. So people are on the move again. Some are moving out of Paraná into newly-developing regions: in the Mato Grosso and Rondonia to the north, and in Santa Caterina in the south, you will meet people who have been members of Baptist churches in Paraná. Many are moving within the state, from the rural areas to the large towns, some of which have now become great cities — Ponta Grossa, Londrina, and Curitiba, for example.

As a result of these changes, some towns are diminishing in size and importance, and some churches once strong and vigorous have declining membership. Generally speaking, the best opportunity for evangelism and church growth is at a time when people are settling down in new communities to a new way of life. So now the main challenges are in the cities with their ever sprawling suburbs.

There are regions within Paraná where communities are now settled and static. In many of them the majority are Roman Catholic. Those whose origins are in Central and Eastern Europe are usually devout practising Catholics. It is not at all easy in these regions to establish strong evangelical fellowships. This is so in the Pioneer North

Association of which Keith Hodges writes and is particularly true of Santo Antônio da Platina where he lives. There is much the same situation in South-West Paraná, in the regions which include the towns of Pato Branco, Renascença and Francisco Beltrão.

In the large cities are many who have been in fellowship with Baptist churches in the rural areas. Some find it difficult to discover a pastor in a church near to where they have settled. Others are drawn away by the new attractions of city life and are in danger of becoming lost to the churches. The very rapidity of the growth of the Baptist community in Paraná has brought its own problems. There is a shortage of able and well-equipped pastors. There has developed a tendency to think in terms of numerical growth with insufficient attention to the need for growth in understanding and practice of the way of Christ.

On the coastal strip, or Litoral, there are problems and opportunities of quite a different kind. This region has not shared either the development or prosperity of the interior. Most of its people live in small communities of small-holders and fishermen. In this region the first of the agricultural projects in Brazil is being established under the aegis of the Paraná Baptist Convention. The BMS assisted in the purchase of the land, and provided a house for the missionary. The Society is, of course, responsible for the allowances of Frank Gouthwaite and his wife, Peggy. The Operation Agri Committee of the Baptist Men's Movement has given generous and valuable help, especially with equipment, tools and supplies.

São Paulo is now the largest city in South America. Here is the hostel for missionaries' children so that they can attend a British school. The hostel has recently been improved and extended, and now accommodates a greater number of children. David and Doris Doonan are in charge for a time. But they also make a valuable contribution to the life and witness of the Baptist churches on the side of the city in which the hostel is situated.

Brazil is rapidly developing and therefore rapidly changing. The changes bring their own new opportunities for new beginnings.



# FIRST IMPRESSIONS IN BRAZIL

by Sheila Brown

'It's not like this at home.' I am sure that has been said by many missionaries during their first few months in a foreign country. But surprisingly enough a great deal in Brazil, at least in the large cities, is very much like 'at home'. Of course we have found some things very different but living in a large city like Curitiba we are becoming acclimatized slowly, and having colleagues in the same city, who have made us feel at home, has helped a great deal.

## A hot beginning and a warm welcome

Our first glimpse of Brazil was flying over, and landing in, Recife just before 6 am on 9 February last year. We had left a very wet and wintry Gatwick Airport over three hours late, but we were able to land in Recife, in the north of Brazil, in the daylight. It was beautiful to see the sunrise from the aeroplane. Recife was very hot and humid even at 6 am and after flying all night we were relieved to get back on the aeroplane and eat our breakfast on the way to Rio de Janeiro. Rio, again, was very hot at 11 am but a helpful stewardess made the process of immigration and customs much easier, and we were very pleased when the Custom Official marked all our cases and said, 'Welcome to Brazil'. Our memory of Rio will be a taxi ride from the international airport to the new internal airport. We filled four taxis; the Connors, the Cousins, the Browns, and the luggage. When we were airborne again we flew down the coast for a while and were able to actually see the famous beaches we had only heard about before. We landed at São Paulo, though we did not get off the plane, and we were impressed by the size of the city and suburbs. At Curitiba we had a very warm welcome by many colleagues and their children. By that time it was 5 pm and we had all been travelling for over 36 hours. We were taken to separate homes, fed and washed, and this of course made us feel much better.



*Street scene in Curitiba, capital of Paraná*

## No daily pinta on the doorstep

To a mother, shopping is of great importance and we have many good-class supermarkets where we can buy most of our groceries and meat. Our weekly shopping has altered, but it has not been too drastic a change. We are still able to buy 'English' goods. Breakfast cereals are available but expensive. The bread that we buy is different from the family size loaves at home, but very enjoyable. Bread rolls are most economic, but usually have to be eaten the same day. Thinking of bread, the thing we miss most is hot buttered toast because, with the bread we buy here, it's not like the toast we have at home. Milk is

bought in litre plastic bags from our local *Padaria*, which literally translated means 'Bakers Shop'. No daily pinta delivered in a bottle on the doorstep.

## New foods to try

So our eating habits are changing gradually as we sample each week new fruits or vegetables or try the basic Brazilian diet of beans and rice. The beans vary in colour and flavour. The black bean is the stronger flavoured, then the brown, and lastly the white. These are boiled for about three or four hours (or, if you have a pressure cooker,



for about half an hour). They are eaten with boiled rice and meat or chicken. Very tasty! Our Portuguese teachers are introducing to us new things to eat and most of them we find enjoyable. In the supermarkets we often have samples to taste and always they serve coffee or coke free.

#### Meeting the people

The Brazilian people are very friendly and patient, especially with children. Although we do not speak their language they listen and help in any way possible. In the shops, in the schools, and on the buses they are always interested in who we are, and our struggles with the language are made less fearful because we know that they will not laugh at us. They are open and friendly and sometimes ask personal questions without any embarrassment. The people of Brazil are also very patriotic.

Language study takes up most of our time at the moment but we are enjoying fellowship in our Brazilian churches, both in worship together and in social times of picnics and parties. The believers are very zealous and the churches have many young people. The *cultos*, that is worship services, are times of rich blessing through joyful singing, times of prayer and the messages preached. After four months we are now able to follow the sermons and the scripture readings and, of course, join in the singing. Singing plays a great part in our worship and everyone joins in the choruses and hymns which are accompanied by organ and guitar. Sometimes, too, other instruments are used such as violins and drums. In some churches they even have orchestras. There is much joy in the Lord, which in many ways is not seen in our churches at home, but it has to be said that sometimes there is very little depth here. A little more of each is what is needed both in our English and Brazilian churches.

#### Children more proficient than parents

The children have settled down well, the two eldest, Jacqueline and Jayne, in the English School in São Paulo and Paul in the Brazilian school near our home. The only sad part is that the girls have to be away from us most of the time, but we are very happy that they are 'at home' in the hostel with their houseparents, David and Doris Doonan. Paul, like most children, is picking up the language more quickly than his parents and sometimes is able to help us out!

By the way, many Brazilians think that England is in North America and they have never heard of Wales! 'It's not like this at home, but it's good here.'

# 'Work, for I am with you.'

by Keith Hodges

Poor Haggai! Faced with the unenviable task of inspiring a people who had lost their vision and interest in God's plan for national renewal, he set about the task in that unique divine power given to those who obeyed the call to the prophetic ministry. That this powerful visionary succeeded, at least in part, is proved by the completion of the new temple and by the return of spiritual life to the disorientated nucleus of the new Israel. But they had to work for it, both prophet and people!

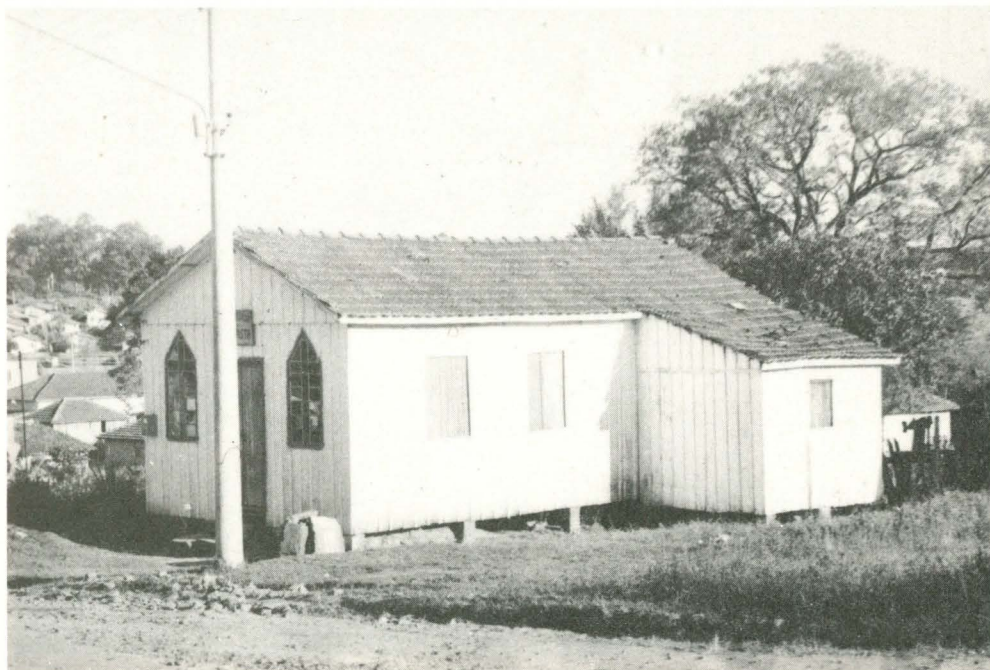
#### The message depends on work

At least Haggai saw the situation correctly. All the ingredients were to hand; the land waiting to be reclaimed, a new generation of God's people entrusted with a mission of supreme importance, sufficient material for construction, and the mighty God of Israel in their midst. All that was needed to complete the divine project was vision, interest and a good deal of hard work. Truly, the message of Haggai 2:3-9 is one of the

most inspiring of the Old Testament era, but it all depended upon that one little word 'work'. 'Work, for I am with you, says the Lord of hosts,' and they did.

The Pioneer North Association of Paraná needs a Haggai! In fact, it could use four such men, one in each of the four towns where Baptist life and witness have deteriorated during the latter years. In fairness, many people were forced to leave the area because of the economic difficulties caused by coffee failure. For instance, the church at Joaquim Távora once had a membership of over 80 but is now struggling with just a handful of people. The same can be said of Jacarezinho and Ibaiti. Yet, it has been noted that in the same region, whereas Baptist witness has deteriorated, that of the other evangelical churches has remained comparatively strong.

*continued overleaf*



*The 'temporary' church building at Santo Antonio da Platina*



### Leadership is a full-time ministry

If there is to be renewal within the Baptist denomination in these parts, some effort has to be made to understand the probable causes of past failure. Without doubt, the main reason for the present decline, has been a lack of proper leadership in recent years.

In a situation so demanding as the Pioneer North any church that relies for its thrust and energy upon a part-time ministry is unlikely to make much headway. Even more so when that leadership is untrained and inadequate to uphold and discharge the responsibilities entrusted to it. This is not to detract from the goodwill and honest endeavour of the men upon whose shoulders this charge has fallen. However, in such a situation of apathy, spiritual poverty and at times open opposition, the task of leading a church to expansion and maturity is a full-time job, even for a man like Haggai.

At present, the Baptist work is in the hands of laymen; a hairdresser at Joaquim Távora, a farmer at Ibaítí, and a transport official at Jacarezinho. They are all grand men, but their ministries are severely limited by lack of time and resources. This, coupled with the tendency here to centralize the church's ministry in that one man, produces a state in which little more is being accomplished than just holding on to a somewhat precarious past. Thus with the people lacking in vision,



*Laymen's study group*

vitality and ability, there is very little work output in these three churches.

### Santo Antônio da Platina

The situation at St Antônio da Platina is even worse! Initiated some 12 years ago as a congregation of the Jacarezinho church, it has never developed beyond the temporary building stage. Lack of initiative and progressive leadership over the years has produced the inevitable results. For the townspeople the *Congregação Batista* is an

abandoned work. The expectant hope of the past has just not been realized, and as a result of years of indecision, the work on its former site was brought to an end last month. The local authorities decided to withdraw from our use that particular plot of ground. This in itself was the result of no-one bothering to legalize the original donation of the land to the church. Now, it is too late!

What is the answer to this pathetic and desperate situation? Is there hope? Yes, the answer lies in the words of the prophet Haggai, 'Work, for I am with you, says the Lord of hosts.' And there is plenty to be done for the work is not dead yet.

### Positive signs

Already there are signs of re-awakening. Weekly visits to the church at Jacarezinho are producing a visible difference, as the members' experience of the Lord increases through a greater depth of worship. One young lady is preparing for baptism and another is seeking the Lord's salvation. A small group of young people have begun exercising their musical gifts in the services and are now planning to form a young people's society. This will be the first of such societies for many years in the Pioneer North region. Sr João, the church's moderator, not only has an obvious love for his people, but is a capable preacher and administrator. What a pity this talented man cannot give more time to the work for which he is so admirably suited.



*The young people of Santo Antonio da Platina*





*One of the four preaching points. Guitarists are from the Jacarezinho church*

Moreover, the spirit of re-awakening is moving outwards from St Antônio and Jacarezinho as church and congregation work together. Joint evangelistic outreach, by way of house meetings and farm visits, is the pattern of the work. Slow, difficult and expensive though this work is, the rewards are great as we see a people's need being met in Christ. We now have four established preaching points outside the towns, which means that we minister to a further 150 to 200 people at least once a month. The ladies of both church and congregation are holding monthly meetings together and are discovering new ways of serving the Lord.

#### **Remarkable transformation**

Three months ago, the fellowship at Joaquim Távora joined us in common ministry and already there is evidence that the experiment is working. Sr Jairo, the leader, is now one of the four laymen studying at St Antônio. Entrusted with the responsibility of leadership just a year ago, he soon recognized his lack of training. Although the demands of preaching and teaching were a burden to him, he held fast to his conviction that God had called him to this work. Now through the weekly study sessions we are witnessing a remarkable transformation in this man's ministry. The church that chose Jairo in faith are now seeing their faith rewarded.

Like most towns in Brazil, St Antônio and Jacarezinho have a large number of young

people in the community. Reaching these youngsters for Christ is an integral part of our work. Just before our arrival here, the young Christians of the evangelical churches of Jacarezinho began experimenting with monthly youth rallies, visiting each co-operating church in turn. This has now become a permanent ministry and is much blessed. As well as having their own rallies, the young people of St Antônio have gone one stage further. Intent upon discovering the will of God for their lives,

these youngsters, mainly Methodists and Presbyterians, have sandwiched between their day's work and their evening schooling a time of Bible Study and prayer on each weekday. Naturally, our contribution by way of Baptist personnel is minimal, but we are still an essential part of the fellowship.

#### **The greatest challenge**

The congregation at St Antônio is at present facing its greatest challenge; having forfeited our plot of land, what do we do now? With virtually no financial resources, and being a little short on manpower too, the question has no easy answer. The chapel building has very little intrinsic value, being constructed of third-rate timber. Furthermore having seen little paint in all of its 12 years, one can imagine its condition. Even so, the challenge of doing something positive will either make or break this people. Being used to waiting for someone else to take action for them, they now have the opportunity to prove their worth. I have no doubt that it will do them good to feel the weight of responsibility.

Literally, we are looking towards a new beginning; towards a new opportunity to prove that we Baptists take our mission seriously; towards a new era of blessing that will open the way for many to find the Lord.

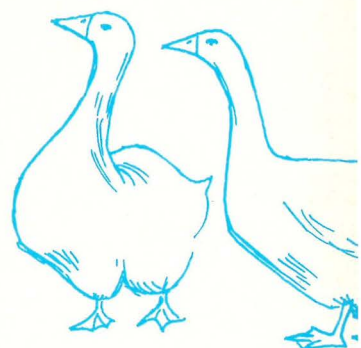
Challenging? Yes. Frightening too! But above the fears and doubts the voice of Haggai is still to be heard, 'Work, for I am with you, says the Lord of hosts'. Yes, Lord, we know — and we'll work!



*View of the town, Santo Antonio da Platina*



# NEW WORK IN POTINGA



by Frank Gouthwaite

New work in our case means trying to turn the idealism with which we arrived at Potinga, together with all the experience we have acquired both here and at home, into some sort of useful practice that reflects the love of Christ. This means that all our ideas for the agricultural project must be tested against the realities of the situation as we now see it. And we must always be seeking to understand the situation better, not content to just see what we expect to see or what others before us have seen. However, in any new work a start must be made somewhere and we began with the ideas and plans that we expressed in the September 1976 issue of the *Missionary Herald*. At that time we were in the Paraná state capital, Curitiba, trying to learn Portuguese. We now take a second look at the situation at Potinga, having been here a year, and bring you up to date on the beginnings of our work. When the small farmer plants a crop or feeds an animal he is trying to do one or both of two things; the first is to use the produce to feed himself, his family and his livestock, and the other is to produce something for sale to enable him to buy other things.

## A cash economy

In recent years there seems to have been a shift in Potinga and its surroundings away from the first, or subsistence farming, towards a cash economy, ie, selling produce or leaving the family farm in order to take employment elsewhere. At the moment the main crops grown by the small farmer in this area are bananas, manioc, rice, sugar cane and maize. Of these it appears that maize is mainly grown to feed the family chickens. Bananas are produced in massive quantities which subsequently fetch very low prices. Furthermore small farmers, haphazardly organized, are not able to compete effectively with the well organized large plantations. Manioc is turned into flour but since this is becoming more difficult to sell it would appear that the commercial palate is turning

away from manioc flour. Rice will always have a market but this crop lends itself well to large scale mechanization which, even were it within the scope of the people's pockets, would not suit the hilly terrain of the region. The same applies also to sugar cane and maize.

One other cash crop, if we can call it that, which has been widely harvested here in recent years is the dwarf fan-palm. This grows wild in the forest (most of the land here is still forest) and people have been cutting it without planting new trees. Each tree, when it is about six years old and 30 feet high, is sold for around 25 pence. It is cut up and the useful part produces a half kilogram tinful of *palmito* which can then be eaten.

Looking at these commercial aspects of the agriculture we see that, although they have produced an immediate rise in material living standards, the future looks uncertain. Many people have traded the long-term security of self-sufficiency for a 'quick dollar' with little future.

It was into this context that we dropped in January 1977 and we are aiming to develop two aspects to our agriculture: (a) an effective self-sufficiency (b) commercial farming, suited to the area and the people's pockets, which will not be here today and gone tomorrow.

## An effective self-sufficiency

To the first of these goals we devote our Saturday afternoons plus feeding times. We keep pigs, geese and ducks to provide meat and eggs (we hope also to have chickens soon) and are self-sufficient in all vegetables except potatoes. We think we will have to substitute yams for potatoes but at the moment we are still multiplying them up. For the time being we are buying food for the pigs but hope to be able to provide for

them soon, basing their food on comfrey, which we already have and are multiplying up, and on opaque two maize, a special high protein variety which is available here but which we did not have time to plant last year.

We are currently in the process of clearing a hectare of land for pasture on which we intend to keep a couple of cows. While preparing the land we have created interest amongst the people in the types of grass that could and should be used for pasture; the farmers are realizing that there is a grass which is more suitable for the cattle to chew on than the local creeping scrub grass. When we put up the fences we will explain how the grass can be grazed for a week but will then need three weeks to recover if we are to get the most milk from the smallest area. We will also explain how the cattle can be kept free from diseases caused by worms if the animals are kept on the move. We then produce a syringe and a bottle of worm killer and explain that a dose of this every six months will keep the cows even more healthy.

While waiting for the pasture to form we have been making our own cheese from some of the milk we buy locally. Cheese-making is not a widely practised art here. Pigs and cows are relatively large animals and the husbandry methods we demonstrate will be equally useful to those who just want to eat well as to those who wish to sell the produce.

## Commercial farming

On a purely commercial side, a three month old cabbage is worth practically as much as a six year old dwarf fan-palm, so we have been growing cabbage together with summer squash (like a baby marrow), cucumber, green beans, cauliflower, chicory, Chinese cabbage and okra. The Potinga area is quite close to Curitiba, the state capital with its million people, and is therefore suited to



market gardening, as a number of Japanese have admirably demonstrated. There is a problem in that the local people think only the Japanese can grow vegetables effectively. So we are at a disadvantage, not being Japanese, and also, like the locals, we had absolutely no experience of vegetable growing when we arrived here. As a result we have made a few mistakes and have had crops producing at a time when it has not been worthwhile because of high production on the Curitiba plateau. Our best time is during the winter when, because we are at sea level and it is therefore warmer here, we are able to produce vegetables whereas the plateau cannot. So, despite the mistakes, we are also beginning to see some considerable success, particularly with cucumber for pickling and green beans.

#### Plans to keep chickens

But vegetables require heavy doses of fertilizers. At the moment we are using artificial fertilizers because we do not have anything else, except for our own garden which is manured by the pigs. However, we believe there is a good market for eggs nearby and chicken manure is excellent fertilizer, so we are hoping to be able to keep a thousand laying chickens soon. Besides demonstrating a balanced agriculture the keeping of chickens will also be suitable for the farmer who has very little land. For this scheme we are trying to use methods already available to the local people which include using simple, local materials as far as possible and being financed by the Bank of Brazil. As part of the government's programme for encouraging agriculture, loans are available at very low rates of interest.

However, not all land is suitable for vegetable-growing, at least not without terracing, so we also have some perennial crops. These consist of citrus, especially oranges and tangerines, and *maracuja*, a type of vine the juice of which is used to make a delicious drink.

#### Battling against fungi

Nearly all the new crops we have introduced need defending against attack by fungal

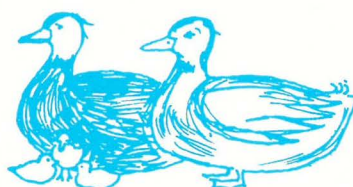
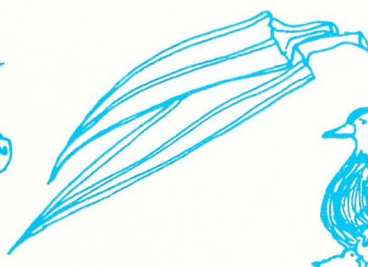
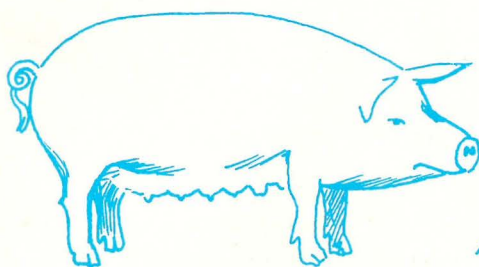
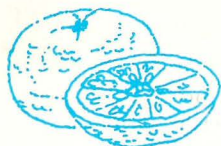
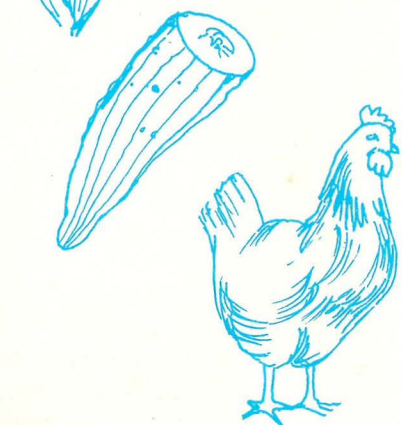
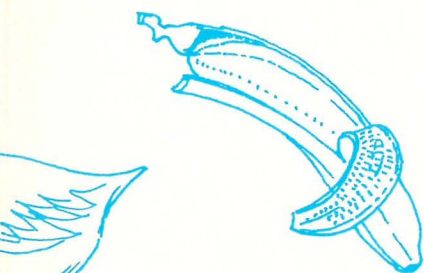
diseases. At present we are using the chemical methods recommended by the government extension service but we would like to move to natural methods of control if possible.

As yet we have not tried our hand at banana-growing but it would seem that this can be made profitable either by improved organization, having large plantations with vehicle access, or by concentrating on certain very expensive types such as the 'silver' banana. The problem at the moment is that this banana is particularly susceptible to a type of stem rot, whether caused by insect or disease we do not know, and therefore one of our next jobs is to try to discover from the extension service whether a cure or prevention exists.

#### Reaching the people

The work we have described here gives us a base and something to point to in our personal contacts, as well as giving us valuable experience and the knowledge that certain ideas which we have put into practice have actually worked, but we have only been able to reach a very small number of people. To extend our work we are trying to promote farmers' clubs at which I could speak and thus reach a greater section of the people. Extension workers could also be invited to speak and the clubs could act as foci for sharing the farmers' experiences, insights and perhaps equipment in a more effective manner. After this, the next step might be a co-operative. Sadly the meetings have attracted only a few people as yet, but these few are already thinking in terms of forming a co-operative.

The obvious meeting points for such clubs are the churches but we must be careful that we do not limit this work of Christ to those people who regularly meet for public worship. Jesus reaches out to bring a fuller life to those outside the church and He uses us as His instruments. Pray that we will be able to reach people successfully in the basic sense of their coming to meetings or our going to their homes, that we may help them to deal effectively with the problems of their particular situation. In this way we truly demonstrate the love of Christ.







*Front view of hostel with Chevrolet standing outside*

# THE HOSTEL PROVIDES THE ANSWER

by David Doonan

For almost as long as the BMS has existed the question of the education of missionaries' children has caused much concern to missionaries and committees alike. 'In the olden days' as our children say, the problem was faced by parents very reluctantly sending their children, often at a tender young age, back to Britain to boarding school where the education was excellent, but the cost in terms of family life was high. In more recent years, rightly or wrongly, parents have not easily adopted this answer of dividing the family and as a result many missionary families have returned to Britain when the children reached the age for secondary education, thus leaving many fields without the more experienced and most useful missionaries.

On the Brazil field, when the work began in 1953, children returned to England to boarding schools. Very soon, however, the Society began to lose its more experienced missionaries as parents returned home with their children. Many couples offering for service in Brazil, on learning that there were no facilities for secondary education in a

British curriculum, were forced to think again and in some cases withdraw their offer.

## **Hostel opened at São Paulo**

From August 1974 the situation changed and now after nearly four years, the new scheme deserves evaluation. In the city of São Paulo is a British school, founded in 1926, which offers courses up to GCE 'O' level. Most of our BMS missionaries in Brazil live and work in the State of Paraná in areas between 250 and 600 miles from São Paulo city. The British school has no boarding facilities, and therefore was out of the question for missionaries' children. In August 1974 the BMS opened a hostel in São Paulo where the missionaries' children could live during the school term, thus enabling them to attend St Paul's School as day pupils. Rev Clifford Parsons and his late wife, Lottie, offered to the BMS to serve as houseparents and pioneer this new scheme. In 1976 my wife, Doris, and I took over from them. The Hostel began with five children from four families. Today there are fifteen children representing nine families and one more is expected in the near future.



These numbers reflect the acceptability of the scheme by missionary parents as a solution to the problem of secondary education.

#### Little time for relaxation

Regarding the day to day life here in the hostel, there is always plenty to do. The day begins for the houseparents when the alarm sounds at 5.45 am. By 6.30 breakfast is on the table and the children are on the move. Half an hour later we hold prayers together in the lounge and by 7.15 everyone crams into the adapted Chevrolet Estate car and we set off to school. The journey takes about 20 to 25 minutes, depending on traffic as the rush hour builds up. We drive past the football stadium, along the freeway beside the river and into the 'Garden City', the suburb of São Paulo where the St Paul's School is situated in its own spacious grounds. I leave the Chevrolet at the school during the day as an economy measure and travel home by bus. Once back at the Hostel I start on the various tasks of maintaining the property, doing the office work, accounts, shopping, gardening etc, all of which are part of the job. From early morning two washing machines are rumbling most of the day, as Doris gets 15 pairs of socks, 15 white shirts and 15 what-have-yous ready for next day. There is ironing to be done, rooms to be cleaned, beds to be changed, clothes to be mended and packed lunches to be prepared for school the following day. There is little time for relaxation. Twice a week Doris goes to St Paul's at lunch time to give recorder lessons and I too participate in the school life by helping with the after school activities several afternoons a week.

#### Many opportunities at school

Meanwhile at St Paul's the children disperse to their classes which, by standards in



*Fun and games outside*



*David Doonan shares in the children's activities*

England, are small, there being about 20 pupils to each class. With 15 BMS children spread through the school, there is one of ours in almost every class or form. Nicola and Susan are nine years of age and are in Junior Four, while at the other end of the scale Gerald, at almost 15, is in Form Four and preparing for GCE's. The others are in the in between forms, most of which have at least two classes to each form. The school has an excellent record educationally with an average pass rate in GCE subjects of almost 90 per cent. David Myhill, our first BMS pupil at the school passed all seven GCE subjects last June, taking one A grade, two B's and four C's. Subjects offered cover all the basics, plus Art, Portuguese and Economics as well as the Science subjects. Many of the teachers are on contract from Britain although some, especially in the junior classes, are Brazilian born of expatriates. These have qualified from British and Brazilian Universities. Serving as it does the families of business, industry and consular people, St Paul's has a mixture of nationalities: Argentinians, Germans, Dutch and Brazilians are the principal ones, with a few Chinese, Americans and French included. This makes for a very wide educational horizon for our children as well as the opportunity to mix with those from different economic backgrounds.

With a lunch break of an hour from midday, the school day ends at 3 pm. Almost every day there are after school activities. Athletics, rugby, hockey, rounders, swimming, tennis,

basketball, volley ball and of course football are among the sports our children learn to play. This means that they do not leave school until about 5 pm most days. A long day, almost ten hours away from 'home'. On arrival at the hostel it takes them all their time and energy to climb the outside staircase to the front door where they receive a

*continued overleaf*



*The boys' sleeping quarters*





*Ferreira church*

welcome drink of orange juice. A quick change out of school uniform into less formal wear, and very soon the evening meal is on the table with the children eagerly tucking in. Homework devours the next hour or so until 7 pm when the shower rota begins. By 7.45 the 'little ones' are already in bed and during the next hour the rest follow by which time the houseparents are almost ready for theirs too! With only one girl to help with the household chores, the task of mothering 15 children is somewhat exhausting.

#### **Worth much more now**

The hostel property, or Vila Sonia, as it is affectionately called, was acquired by the Society in 1974 for the very reasonable sum of £23,000. It was not easy to find a suitable property where up to 16 children could be accommodated. Since purchase several alterations and additions have had to be made so that today the house can take the enlarged family very comfortably. Its present value is estimated at around £100,000. Such is property appreciation in Brazil's cities. The main living quarters are upstairs from street level because the land slopes up from the front, thus leaving the kitchen and dining room at the back opening onto a spacious flagstone yard. On one side of this yard are maids' quarters and on another are the visitors' room and study. Soon after buying the initial property a piece of land adjacent became available and this has now been made into a pleasant garden where at weekends the children can romp and play. The girls' rooms are upstairs near our room, while the boys' sleeping quarters are downstairs with

*Outside a house where Sunday School is held*

adequate bathrooms and a small lounge. There is an internal staircase joining both levels and as it now stands the house comfortably accommodates the number of children with which one couple can cope.

Weekends have their own timetable and a more relaxed routine (bedtimes on Friday are half an hour later than usual) and no noise is allowed before 7.30 am on a Saturday or Sunday! Very often someone's school friend is invited home for the weekend and so the family is even larger. There is time for games, indoors or out in the garden, the present craze being 'Colditz', which is an escape-through-the-tunnel game. On Sundays we attend the local Brazilian Baptist Church where our children swell the junior and adolescent All Age Sunday School classes and where we ourselves are Sunday School teachers. On Sunday afternoons some of the older girls help in home Sunday Schools connected with the church, where they learn to teach younger children.

#### **Children can see their parents**

The school year at St Paul's is divided into two semesters. Starting at the end of August the first term runs through to Christmas with a long weekend break at the end of October. Returning for the second term at the beginning of February the next long holiday is from the end of June to the end of August. This second term has a half term break about mid April. One of the great advantages of the scheme whereby missionaries' children are enabled to attend St Paul's is that these children remain in the same country as their parents and can

therefore go home for holidays and even mid term breaks. In this way they can get the feel of the missionary work in which their parents are engaged and in holiday time can even share in it. Telephone communication is now very easy in Brazil and Sunday letters get to parents by Wednesday or Thursday. Parents can come to São Paulo and visit the hostel at pre-arranged times and they can sometimes share in school events like Speech Day or Sports Day. Thus the children's sense of separation from parents is not so acute.

#### **Balancing the costs**

It is obvious that a scheme of this sort will be costly to the Society in many ways. The initial outlay was large and the ongoing property maintenance is expensive. To enable parents to have their children in a good school, the Society pays all the school fees and also a large part of the hostel 'boarding' fees. All this amounts to a considerable sum each year. But these costs must be compared with the cost to the Society of losing its experienced missionaries if such a scheme were not available. More than half the missionary force of the Society in Brazil today is already using the hostel or will be doing so in the near future, and that half represents the missionaries who have been longest on the field and are therefore at their most productive stage.

Perhaps it is too early to say that the problem of secondary education for missionaries' children in Brazil has been solved, but that is how the missionaries feel and they appreciate the effort that has been made to make this solution possible.







It has not been easy at all! I would not like anybody to think it was a straightforward decision; that is, when the BMS invited me to go back to Brazil to serve as the Regional Representative for Brazil and the Caribbean. If only the Lord would leave us alone to get on with our comfortable little lives, to make our own decisions, to work out our own plans! But this was not to be as far as we were concerned.

#### A disturbing letter

There were other things to do and in March 1977 a letter arrived that disturbed the routine to which we had become accustomed after ten years in the home ministry. In the letter were the words, 'Will you be the BMS Regional Representative?' I had often wished I could return to Brazil, but when the possibility presented itself the implications of such a decision began to dawn on me. After thought, prayer, discussion and much heart searching, the choice was made, but let nobody think it was easy. The home was broken up and furniture was dispersed among friends who are keeping it for us. The family was tearfully farewelled. An emotional and prayerful send-off was given by our home church. And so we are to live and work among people we love and admire, as well as sharing the privilege of service with a team of missionary colleagues. We will also have the joy of renewing fellowship with Brazilian church leaders, which will be an enriching experience.

#### Defining the job

The job of Regional Representative for Brazil and the Caribbean has been defined in the following terms: (1) Liaison with church



leaders. (2) Creating, as necessary, new patterns of administration. (3) Representing the Society at important committees and conferences. (4) Pastoral care of missionaries and their families. (5) Development of new forms of mission.

It will be my job to translate these definitions into meaningful reality in the region for which I will be responsible as far as BMS is concerned. You will see, of course, that this task is both wide-ranging and demanding. Time will be needed to become accustomed to the varied and often complex factors that are bound to be part of the work. I therefore ask for your prayers for Sheila and myself that we may be given divine grace as we return to live in Brazil with Callum, our 12½-years-old son, while the rest of the family remain in Scotland. Pray for us that we may fulfil the obligations we have assumed in accepting this job.

#### Need for Spirit-given wisdom

The commitment of BMS in Brazil is of a widespread and varied nature. There is

pastoral and evangelistic activity, an important teaching ministry, agricultural and medical concerns, and the caring for missionaries' children in the São Paulo hostel. Then there is the BMS involvement in the Caribbean, namely, Jamaica and Trinidad, where the Society has been working for a much longer period. This then is the 'parish' to which I have been called. There will be no easy answers to the perplexing difficulties that can arise in all human activity. We will need Spirit-given wisdom for every situation. One of the aims Sheila and I will have constantly before us will be to provide the kind of supportive ministry to missionaries and their families that will enable them to get on with their job with peace of heart and mind. It will be part of our concern to be aware of the crises and disappointments that can afflict children of missionaries as well as the missionaries themselves. It will also be our delight to share in the joys and the hopes of colleagues and their families.

#### Liaising with leaders

Some of our time will be taken up with meeting Brazilian church leaders at state and national level. I will officially represent to them BMS concerns and policy, and hope to be able to do this adequately. I will also have to report to BMS headquarters in London the views of Brazilian church leaders regarding BMS involvement in this or that particular project. It will be a great privilege for us to have fellowship with some of these fine leaders. Their service in and commitment to the Gospel of our Lord Jesus Christ is often quite outstanding and we will be happy to be their servants in the work of the Kingdom as well as being their friends and colleagues. Another aspect of the work will involve continuing to liaise with missionaries of the Southern Baptist Convention of the USA who have made such a remarkable contribution to the development of Baptist work in Brazil and the Caribbean. To work alongside American Christians is usually an exciting and stimulating experience. They have given so much to the fields where God has called them to work and we do honour them.

If BMS is invited to work in some new area it will be part of my job to enter into discussion with the Baptist Junta (executive) of that state, any missionary or missionaries

*continued overleaf*

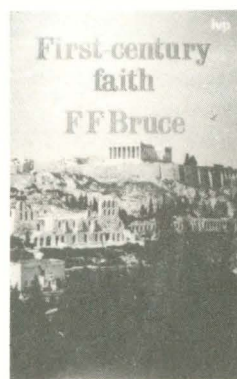
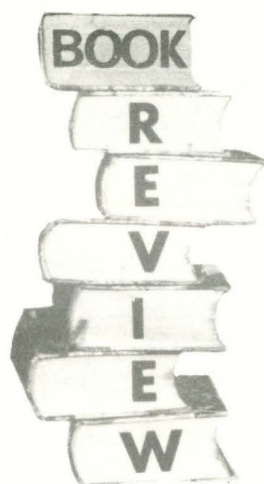


of the Southern Baptist Convention already working in the particular region, and with BMS personnel who might be made aware of the needs of the area in question. I will have to visit the region to see for myself what the needs and the prospects are for future work and, in all the discussions that go on, ensure that BMS headquarters in London are kept informed of developments and possibilities. At certain stages I will have to make specific recommendations to London, advising a certain course of action. Such advice will be the outcome of a detailed examination of the particular area, together with consultation and prayer with the colleagues involved that we might know the mind of Christ. All this is necessary in order to ascertain whether or not we think a BMS missionary family would be used to the best possible advantage in the area under discussion. This system, of course, already exists; I will be stepping into what others have developed with a great deal of prayer and wisdom. If any changes in the procedures are necessary, only time and experience will clarify them.

#### Central administration

One further aspect of the job is the need for an internal structure of administration that links the four areas in which, at this moment of writing, BMS has certain commitments viz, Paraná, Mato Grosso, São Paulo and the Caribbean. I will need to see these spheres of activity, and any others that open up in the future, as parts of the whole process of developing BMS commitment in accordance with the will and purpose of God. The central administration needing to be created will have to be both unobtrusive and efficient. It will need to be flexible enough to allow for all the variety that each individual missionary family contributes to the work as a whole. It will also have to be sufficiently cohesive to reassure our Brazilian and American colleagues, as well as our own missionaries and the home churches, that BMS policy in the South Western hemisphere is specific, adventurous and imaginative.

These few thoughts may help you appreciate, in some measure, the nature of my job. From just this brief outline, you can see that Sheila and I are being called to share in a task which is somewhat daunting. A lot of travelling will be involved; many decisions will have to be made. Pray for us, that the contribution we make over the years will be Christian, and therefore creative, opening up fresh horizons as the Lord calls all of us into new areas of commitment and fellowship.



**First-Century Faith**, by F F Bruce,  
Published: Inter Varsity Press 95p.

In every generation Christians, witnessing to their faith, have to seek to make the Gospel message relevant to their own times. They have to meet the challenges of the philosophies of their own day. There are those who believe that an appeal to Scripture is sufficient answer to any challenge to the Christian faith. There are others who feel that the New Testament documents are so intricately bound up with the culture and thought forms of their time, that there is little use in appealing to them in answering criticisms of the Gospel today.

F F Bruce in this slim book maintains cogently and convincingly that the Gospel, the good news of God's liberating love offered in Jesus Christ, is an unchanging Gospel. 'The everlasting gospel is not tied to out of date world views; it is relevant to every age, to the twentieth century as much as to the first, because it meets the total needs of man through Jesus Christ who is the same yesterday, today and for ever.'

Nevertheless, the Gospel does need restating to answer the different challenges of different cultures and different obstacles to belief.

But far from suggesting that therefore the New Testament documents may be unhelpful, the author insists that a right understanding of the various books shows us that in fact they are themselves the result of the Gospel facing oppositions of many kinds, religious, cultural and political.

As one would expect of the pen of the Rylands Professor of Biblical Criticism and Exegesis in the University of Manchester, this book is scholarly, yet warmly evangelical. We are shown, in the New Testament documents, the early Christians facing the Jewish faith, paganism, totalitarianism, and different perversions of the Gospel. The principles on which they based their defence of the Gospel are drawn out and after due allowances are made for the differences between their situation and ours, the reader is helped to discover lines along which our witness may face the oppositions of our time.

This edition is a revision of the author's 'The Apostolic Defence of the Gospel', first published in 1959, and is to be commended to those who may have missed it first time round.

VGL

#### 100 YEARS AGO . . .

### AFRICA FOR CHRIST

In September 1877 these words appeared for the first time in large letters across the front cover of the *Missionary Herald*. In January of the following year the pioneers of the Congo Mission made a preliminary visit to the area at the mouth of the Congo River. By August 1878 they had reached San Salvador where the first mission station was set up.

In April 1978 (the time of the annual assembly) the centenary celebrations of BMS work in Angola and Zaire will begin. Each month until April 1979 articles will appear in the *Missionary Herald* featuring the Congo Mission and bringing news of the present day situation.

There will be other special centenary celebrations; look out for further details.



# NEWS IN BRIEF

## BAPTIST SCOUT GUILD

Baptist Scout leaders from all over the country met for their Autumn Conference at Horfield Baptist Church, Bristol. The conference theme was 'Open the Eyes', taken from Psalm 146:8, and sessions focused on the relation of education to society, the church and the young. Speakers included Rev Norman Moon, senior lecturer at Bristol Baptist College, and Mr Ken Jones, Bristol Youth Training Officer. This year the Scout Guild is planning two conferences, the first to be held in the spring at Gilwell Park, Essex, and the second in the autumn at Portsmouth. There is a representative from the Scout Guild on the BMS/YP Committee.

## BRAZILIAN BAPTISTS IN FRANCE

The Foreign Mission Board of the Brazilian Baptist Convention, which has had workers in Portugal and the Azores for several years, is now represented in France. The Rev J and Mrs Soria are currently pursuing French language studies at Massy. They expect to open a pioneer work later this year in co-operation with the Home Mission of the French Baptist Federation.

## NEW CHURCH IN GALILEE

A new building was recently dedicated for the Baptist church in the Christian-Druze

village of Rama, high in the hills of Galilee, Israel. The church began as a preaching station of the Nazareth Baptist Church in 1962. Members met in homes or rented halls until they could build a permanent meeting place of their own. Much of the actual construction of the new church has been done by members themselves, including the building of a baptistry which uses water from a natural spring.

## RECORD FIGURE FOR STAMPS

Rev Peter Ledger who organizes the BMS Stamp Bureau wishes to thank all those who have sent in stamps during the past year. He is delighted to report that at the end of the last financial year the record figure of £1,738.23 (provisional) had been raised for the Society. This was almost double the previous year's total. Mr Ledger is pleased to receive used postage stamps of all countries and reports that a stamp collection recently donated anonymously will probably realize several hundred pounds as it is sold over the next year or two. So this is certainly a worthwhile means of supporting the BMS. Send your used stamps to: Rev Peter Ledger, 33 Brickhill Drive, Bedford MK41 7QA.

## TARGET EXCEEDED

We are very pleased to announce that £9,467.56 (provisional figure) was raised by children and young people in the churches for the Transport Target fund-raising project. The three vehicles bought with the £7,000, which was the original target figure, are all in use now. The additional money raised has been put towards providing a car for the use of missionaries in Zaire. Further details of the project have been sent to Sunday School or Junior Church secretaries and Youth

Leaders in the churches. Additional copies of the report are available from the Young People's Department.

'Fly a Missionary' is the title of the new fund-raising project for children and young people. This year we are asking for £10,000 to help pay the air fares of missionaries going overseas in 1978. Details have already been sent to all churches but further copies of the introductory leaflet are available from the Young People's Department.

## 55 YEARS OF SERVICE

Rev James Davidson, former BMS missionary, recently retired from the ministry after nine years at Grantown Baptist Church, Morayshire, Scotland. Before this he and his wife served at the Baptist churches of Arbroath and Helensburgh. Mr Davidson's missionary service began in 1922 when he set sail for what was then the Belgian Congo, now Zaire. His fiancée was accepted for service the following year and after their marriage at Boma the couple set up a mission station at Upoto, where their medical work soon prompted the building of a hospital. Both Mr and Mrs Davidson have made notable achievements in literature. Mr Davidson, a recognized authority on the cultural and social anthropology of the Ngombe tribe, translated the New Testament into the language of this people. His wife, who played a major role in teaching women to read, has also written a book, of 70 chapters, in the Lingombe language. Other areas of service in which Mr Davidson has been involved include printing, carpentry and building, and in his final term of service at Kinshasa he became responsible for the construction of the church there. Mr and Mrs Davidson have retired to Lossiemouth, Morayshire.

## ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.  
(26 September-24 October, 1977)

**General Work:** Anon: (GMW) £30.00; Anon: (Cymro) £11.00; Anon: £10.00; Anon: £1.22; Anon: (Cymro) £11.00; Anon: £3.00; Anon: (FDM) £50.50; Anon: £5.00; Anon: £100.00.

**Agricultural Work:** Anon: £10.00; Anon: £1.00; Anon: £27.00; Anon: £25.00; Anon: £1.00; Anon: £50.00.

**Relief Work:** Anon: (PH) £5.00; Anon: £15.00.

**Women's Project:** Anon: £0.70; Anon: £10.00; Anon: £50.00.

**Operation Agri Harvest Appeal:** Anon: £15.00; Anon: £1.60; Anon: £1.00.

**Gift and Self Denial:** Anon: £1.00.

**Transport Target:** Anon: £5.00.

### Legacies

	£	p
Mr B R Barney	116	54
Mr Frank Beazer	950	00
Mr W F Cox	128	71
Mary Tatham Glenister	200	00
Mrs G H Green	200	00
Mr John Harries	62	64
Ann Mabel Hunter	50	00
Florence Mary Jacobs	50	00
Daisy Maud Oateley	100	00
Rev E Sutton-Smith	2,967	20
Mr A J Virgo	100	00

## MISSIONARY MOVEMENTS

### Arrivals

Rev F J Grenfell on 1 October from Kinshasa, Zaire.

Miss C Whitmee on 8 October from Balangir, India.

### Departures

Rev D C and Mrs Norkett and family on 18 October for Yakusu, Zaire.

Rev A Ferreira on 19 October for Curitiba, Brazil.

### Deaths

In Leicester, on 31 July, Rev Thomas William Allen (China Mission 1931-50); Sri Lanka Mission 1951-54 and 1967-69).

In Bristol, on 7 October, Mrs Dorothy G Evans, Elected Member, General Committee 1932-64; Honorary Member, since 1964.

Rev J B Middlebrook, for 20 years Home Secretary of the BMS, died on 11 November, aged 83. A tribute to him will appear in the next issue of the *Missionary Herald*.



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FOLKESTONE — June 17/July 1 £112.50\*  
Leader: Rev Russell Jones

DURHAM — Aug 12/19 £76.50\*  
Leader: Rev W Shewring  
Travel not included

ISLE OF WIGHT — May 20/27 £67\*  
Leader: Rev C Askew

MINEHEAD — Sept 23/30 £68.50\*  
Leader: Rev H Shaddick

N. WALES — Sept 16/23 £71.50\*  
Leader: Mr P Boreham

\*VAT to be added

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### **OVERSEAS TOURS**

ITALY — June 19/30 £197  
Rome /Cattolica  
Leader: Rev W Stewart

MAJORCA — July 14/28 £132  
Porto Christo  
Leader: Rev C Couldridge  
Sept 8/22 £126  
Joint holiday with Highway Holidays

SWITZERLAND — Aug 7/18 £238  
Hergiswill  
Leader: Rev G McKelvie

### **HOLY LAND TOURS**

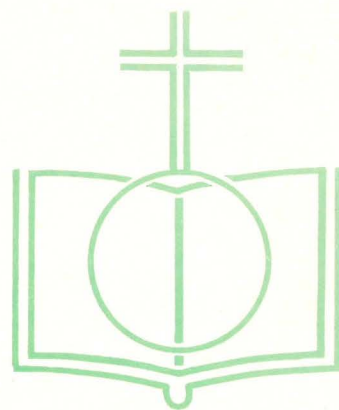
May 10/20 Rev D H Weller  
Aug 10/26 Rev A Duncan  
Sept 20/30 Rev A Easter  
Staying at Tiberius and Jerusalem £307



Missionary

# HERALD

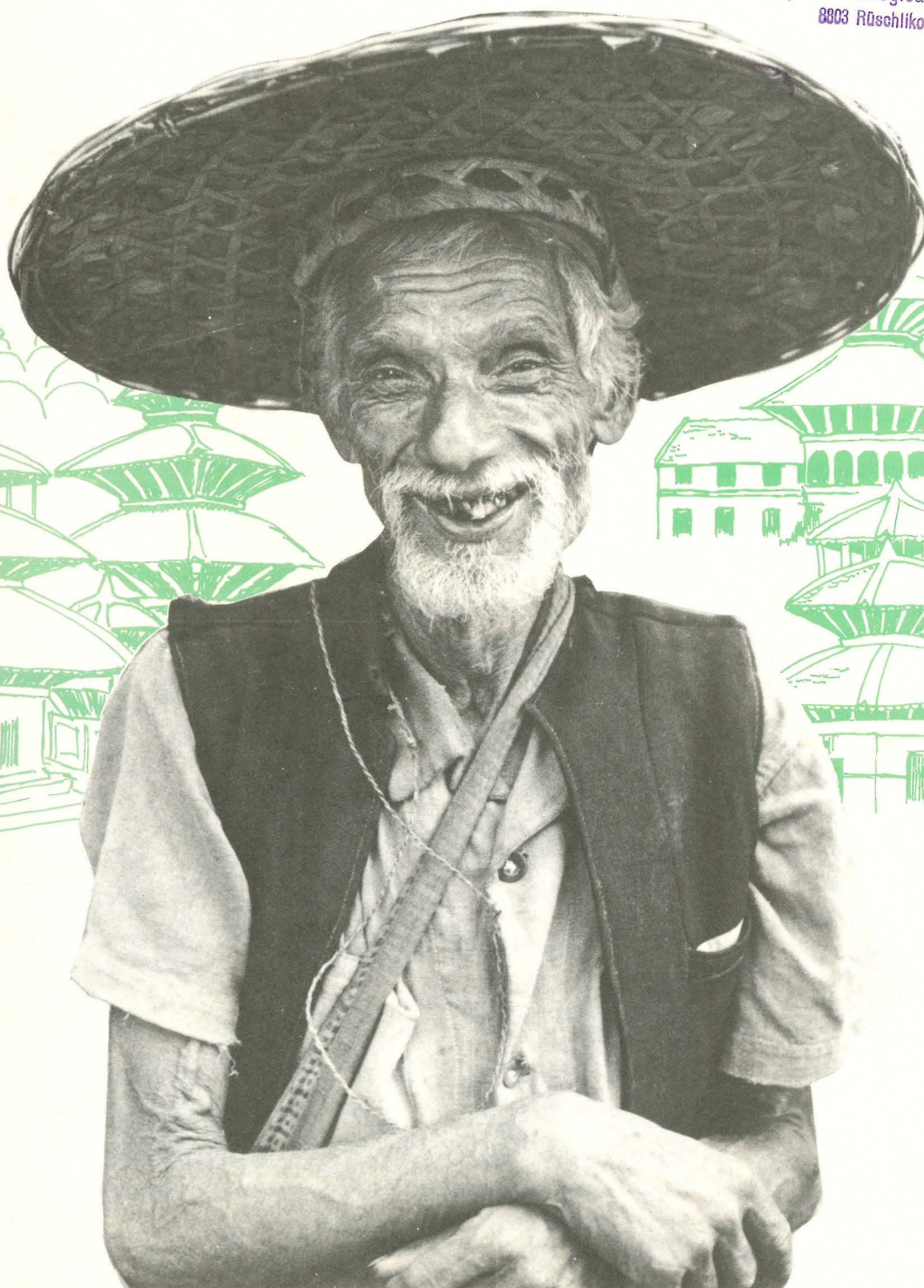
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**FEBRUARY 1978**

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# REV JOHN BAILEY MIDDLEBROOK, M A

## HOME SECRETARY, BMS 1942-1962

A tribute by Rev A S Clement

J B Middlebrook who died on 11 November last was for twenty years until his retirement in 1962 Home Secretary of the Society. He will be remembered as one of the outstanding Baptist preachers and leaders of the last half century.

### **Brilliant student, despite setbacks**

Born in Bradford, the son of a lay preacher, after being baptized as a believer he became a member of the Zion Baptist Church. One of the deacons, realizing that he showed signs of possessing the gifts required of a good minister, took him to visit Rawdon College, Yorkshire, and contrived a meeting with the principal, Dr W E Blomfield. That one brief interview led to his being accepted as a student. His basic education at the famous Bradford Grammar School stood him in good stead, and he proved to be a brilliant student. But, before completing his course he volunteered for military service, the Great War of 1914-18 then in progress.

His experiences as a combatant soldier helped to shape his personality. He learned to enjoy the company of men, to understand men of all types, and to be able to speak directly to them. He had to endure considerable physical suffering, being so severely wounded that he was left on the battlefield as dead. Seemingly by chance a stretcher-bearer noticed that he was still alive, so he was carried away to the field hospital and his left arm amputated. He became convinced that God had given him a second life which should be devoted to His service. In a remarkable way he overcame his disability, completed his college course, gained a Baptist Union Scholarship and went up to Oxford.

### **Great minister and leader**

In 1923 he accepted an invitation to become minister of the New North Road Church,

Huddersfield, where he remained for close on 20 years. He was one of the last of a generation of great Free Church ministers, preaching each Sunday to large congregations and commanding the attention of many beyond the limits of his own church. He became involved in civic affairs. During the years of depression in the 30's he concerned himself with the welfare of the unemployed men; and in his preaching drew out the social implications of the Gospel. He had been much influenced by the Copec Conference of 1924. He gained for himself a unique place in the life of the community. It is said that when he left Huddersfield, hard-headed Yorkshire businessmen wept.

In the denomination generally he was not unnoticed. He was elected to the Baptist Union Council and was soon recognized as an able younger leader with progressive

ideas. With Dr T G Dunning he shared in leading parties of young people on tours on the Continent, establishing relations with Baptists in the various countries of Europe and becoming known to Baptist leaders. He became interested in the Baptist World Alliance, attending the Berlin Congress in 1934 as President of the Yorkshire Association and at the Atlanta Congress of 1939 delivering one of the main addresses on the subject: 'The Fullness of Christ'.

### **Testing period for the BMS**

How well equipped he was to succeed B Grey Griffiths as Home Secretary of the BMS. He assumed responsibility in 1942, midway in World War II when the outlook was gloomy indeed with little light on the



*Rev J B Middlebrook with other officers in committee (September 1952). Left to right: Rev V E W Hayward (Foreign Secretary), Rt Hon Ernest Brown (Treasurer), Rev D Gordon Wylie (Chairman), Rev J B Middlebrook (Home Secretary) and Mr A L Simpkin (Chairman of Finance Committee)*



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# COMMENT

Nepal is a fascinating country. Until recently it was closed to the outsider. The development of air traffic across Asia brought it on to main air routes, and many travellers now interrupt their journeys to visit at least its capital, Kathmandu. In that cluster of three ancient cities the tourist can see buildings and streets little changed since medieval times.

The desire of the government for change and development provided the opportunity for Christian missions. To move from medieval to modern times the country needed schools, a medical service, and assistance in technical training. But the religion of the rulers is Hinduism, and that religion is protected by law. Open evangelism can incur penalties; and those who become Christians can be in peril of imprisonment.

There is a Christian Church in Nepal. It originated quite independently of missions within the country. Its original members and pastors were Nepalese people who migrated to South India for work and there were converted to the Christian faith. The Church is, of course, now strengthened by the presence of so many Christian missionaries.

In such a situation, the missions are independent of the Church, which obviously could not sustain the institutional work which is now undertaken.

The BMS is a member of the United Mission to Nepal which is an experiment in 'joint action for mission'. The Mission is interdenominational, interracial and international. Its programme is based on a survey of the needs and opportunities within Nepal as a whole. There are those who see such experiments as pointing to the

way in which mission will be undertaken in the future, especially in new regions.

The method of mission is by service rather than by direct testimony. There are, of course, opportunities for the missionary to speak of his faith, and of the reason for his being in the country to serve. By their participating in Christian worship, by the way they serve, by their attitude to people generally, missionaries can bear witness to Christ and His way.

But is not service to those who are in need right of itself? Christians in the West who have so much in training, skills and experience as well as material possessions should be glad to share with those in the East who have so little. It is an expression of their compassion and care which, with recognition of needs, are essential elements in Christian love.

The BMS was formed with the main object of spreading 'the knowledge of the religion of Jesus Christ throughout the world beyond the British Isles'. That can only be accomplished when deeds make credible the words.

Our Lord in His ministry declared the Good News of God's Kingdom by word and by action. We may wish that the laws in Nepal were less restrictive, and that the Gospel could be freely and openly proclaimed. But that not being so, we must welcome opportunities to serve in relation to real needs; and in our service, the manner of rendering it, and the spirit in which we do so, we can make known God's love in Jesus Christ. And after all, it does not entirely depend on what we say and do. God Himself is at work; and the Holy Spirit has gone before us.





# Kathmandu, capital city

by Stephen Bull

For many the name Kathmandu conjures up an image of Eastern romanticism, the Shangri-La of the Himalayas. The name itself is made up of two Nepali words, *Kath* (wood) and *mandu* (temple), the tradition being that originally an early Hindu temple was constructed on the present site of the city, built from the wood of one large tree. Having been a forbidden city for so long, Kathmandu is now often associated with tourists and hippies. Numerous novels have been written, and radio and television programmes produced, on Kathmandu because of the wealth of interest in the city.

Kathmandu is the capital of the small Himalayan, Hindu Kingdom of Nepal and for many people, including some Nepalese, the Kathmandu Valley *is* Nepal. What does the visitor discover on a journey to this ancient city? On flying into the city, or driving over the high mountain pass from India, a relatively small medieval town is observed spread out on the valley floor. This valley of approximately 20 miles diameter boasting a further two or three inhabited old cities was, some say, the bed of a large lake many thousands of years ago. The area is consequently very fertile. The population

of the whole valley is in the region of two million people, one quarter of whom live in the city. With the backdrop of snow-clad mountains in the distance the many villages, small towns and three cities make a pleasant blend of the rural and the urban.

## Both medieval and modern

Two broad roads converge on the centre of the city where the ancient royal palace and a large temple complex are situated. Many dark, narrow, winding streets interlace the city. Characteristic houses of three and four storeys, many with small shops on the



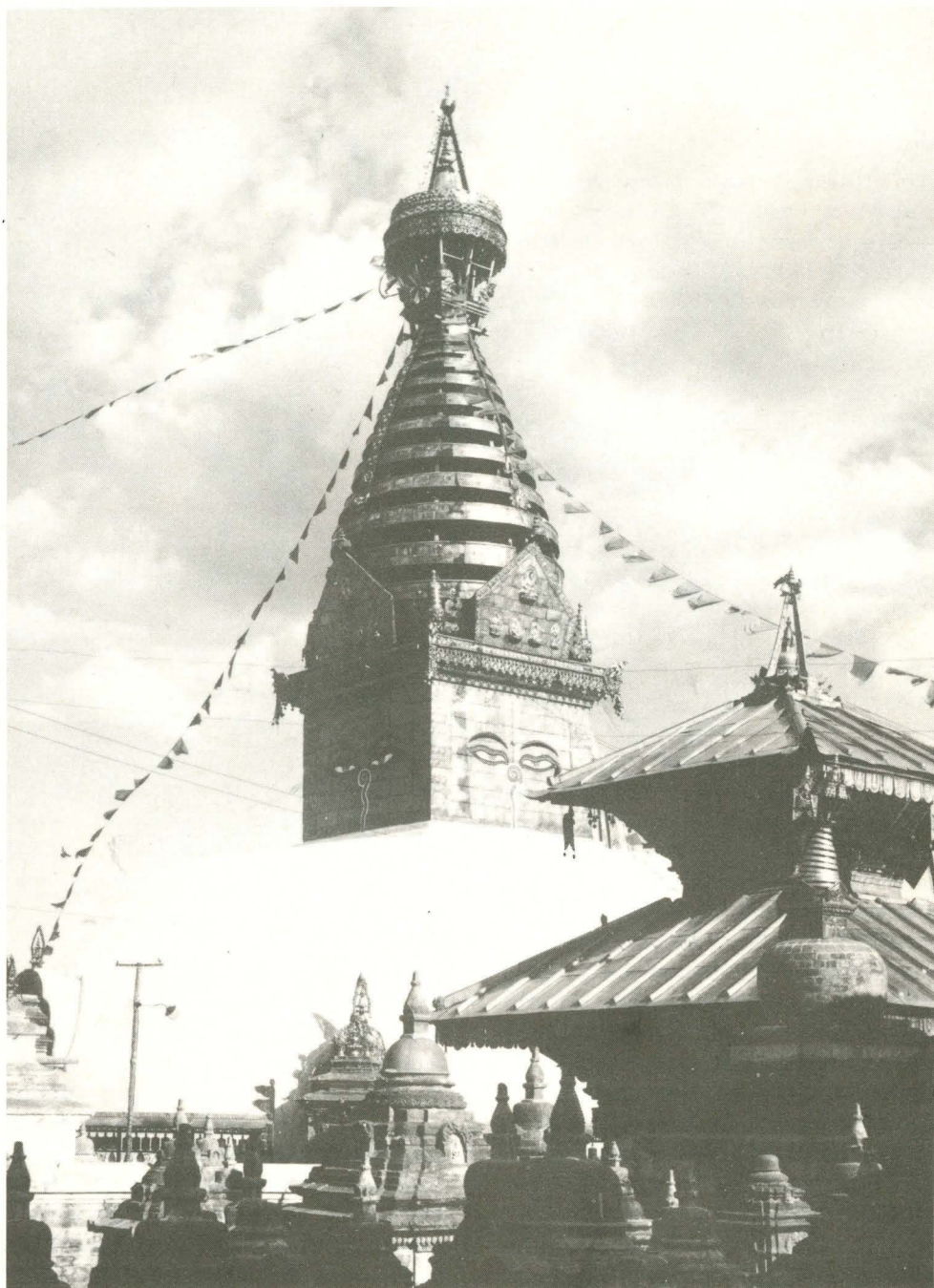
ground floor, and hundreds of temples and religious shrines line the streets and small squares. Most houses are built around small courtyards, the centre of the city being the most densely populated. It has been said that there are more temples than houses in Kathmandu. We are sure that this is an exaggeration, but it does indicate the important place that religion plays in the lives of the inhabitants. Interspersed amongst these medieval buildings, which virtually comprise an architectural museum, are to be found modern buildings of steel and concrete; houses and shops, hotels and cinemas, and even a super-store complex under construction. Efforts are being made to restore many of the old structures, and work has almost been completed on the 400-year-old royal palace and adjoining complex for the benefit of the nation. Kathmandu, being in an earthquake affected area, has suffered badly over the centuries and many of the more modern buildings, and the few broad streets, are the result of subsequent re-building in the late 19th and 20th centuries.

#### Royal city

Kathmandu is a royal city. The King and royal family reside in a newly built palace one mile or so from the centre of the city. It is also the seat of His Majesty's government, the parliament building being housed in a large old palace, and government offices are to be found scattered throughout the city. Kathmandu is the commercial and business centre of the country. Medium and small industries are to be found on its outskirts. The University of Nepal is situated some three or four miles outside the city.

But Kathmandu is also an agricultural centre. The large valley, with its rich soil was, until recently, self-sufficient in food. With the population of the valley increasing significantly, food has now to be imported into the valley, but rice fields and small vegetable gardens are to be seen, even right in the centre of the city!

However, a city is more than streets and houses, shops and hotels. Cities consist of people. At any time of the day the Kathmandu streets are thronged with jostling crowds. All, mainly Nepali people of numerous ethnic groups stretching from the southern plains to the high northern Everest region, are going about their everyday occupations. The print gives an indication of the activities that go on in almost every street of Kathmandu: the waiting shopkeeper; the children flying kites, a favourite pastime; the man selling flutes; the farmer carrying



*Buddhist Stupa (shrine) with Hindu Temple alongside*

his vegetables, and son, through the bazaar; and the mother dragging her child from the barking dog, and almost falling over the munching cow! Life goes on upstairs too as wives do the cooking, or just gaze out of the window. And all of this life and activity or non-activity, is observed by the hippie, recorded for posterity by the photographer, and observed by the Western resident engaged in work amongst these friendly people.

#### Once a closed country

Kathmandu has not always been a friendly, welcoming city. For over 200 years Kathmandu, and the whole of Nepal, was closed to foreign visitors or residents. Until 1951 Nepal was isolated from the rest of the world, not only by its mighty mountains,

but through political aloofness which actively discouraged foreign visitors and Western influence of any kind. For over 100 years Nepal was ruled by mainly despotic, hereditary prime ministers, who kept the King a virtual prisoner. As a result of a palace revolt the King gained his freedom in 1950, and attained his rightful political position. An attempt has been made thereafter to govern the country by a properly constituted democratic government.

Over the last few hundred years the Christian Church in Nepal and all forms of Christian work, particularly in the Kathmandu valley,

*continued overleaf*



have passed through many difficult experiences, with all Christians and missionaries being banished from the country in the late 1700's. Christians were only permitted to return after 1951, albeit with a number of restrictions regarding evangelistic outreach. Since 1951 the Church has grown slowly, and today a good number of Christians are to be found scattered throughout the valley and the country. Small churches, congregations and housegroups have sprung up and today three main congregations are to be found worshipping in the city. The main thrust of the Christian witness in Nepal emanates from the valley mainly because of the concentration of capable and experienced pastors, evangelists and church workers living in the city.

#### **Continually expanding work**

The work of the United Mission to Nepal (UMN) is also based in the valley, which means that a number of Western Christians are on hand to assist in the church work by offering their talents and experience in the local church. With the many thousands of Hindu and Buddhist devotees living in, and visiting, the valley, it can truly be said that Kathmandu is a needy city. Health facilities, and educational opportunities also, were virtually non-existent when the UMN was given permission to work in Nepal in 1953. Consequently, the Mission's main work, in accordance with the invitation of His Majesty's Government, has been in the establishment of dispensaries, health posts and a large hospital for serving the health needs of local communities. Many UMN missionary staff, including BMS personnel, have been actively engaged in this vital work. A large boarding school for girls has also been established in the valley which offers education to girls from under-privileged families and remote areas. The UMN headquarters' staff is also situated in Kathmandu and serves the outlying projects and co-ordinates the work of the Mission.

The work of the UMN is continually diversifying and expanding as opportunities arise to cater for the changing needs of society. The services of keen, dedicated Christians motivated by the Spirit of Jesus Christ are therefore required. What better than to serve Christ in this fascinating, emerging, growing, needy capital city of probably one of the most interesting and beautiful countries of the world?

# ACHIEVING A BALANCED ECONOMY

by George Tweeddale

Britain is, and has been for many years, concerned with balancing her economy. Perhaps, being in the thick of it, you do not pay too much attention to the struggle, but over here we have seen the effects on the value of the pound (1975, 25 rupees to the £; 1976, 19 rupees to the £; at the time of writing, 21½ rupees to the £). However, if Britain has problems, what about a country like Nepal, with no economy worth mentioning, and what has missionary work to do with that?

#### **Missionary work has significant effects**

We are told, by cynical observers, that the impact of missionary work on culture and economy, even in those countries in which the major proportions of missionary efforts have been concentrated, is so small that it is negligible. Probably your reaction to this statement is, 'So what? Our aim is to spread the Gospel'. However, it has long been recognized in mission work that the Good News does not sound so good if the hearer is sick or wounded, or has an empty stomach and no job, or, through ignorance, is unable to comprehend even simple ideas; and if the messenger is doing nothing at all about the hearer's physical welfare, it is debatable whether the latter will be interested in the message. William Carey knew this and with amazing vigour did what he could to deal with the needy situation in which he found himself and, in spite of the cynics and almost unknown even to British Baptists, he has left a real impression on the life of India in the Bengal area. Of course, in a country like India where there are significant natural resources and ready access to a long coastline and safe ports, commercial interests soon take over and, by sheer size of effort, quickly overrun missionary enterprise, thus making the cynic appear to be right. But, what about a totally enclosed country like Nepal, with few natural resources?

There is no doubt that in Nepal, although proselytizing is forbidden theoretically to all religions, Christian missionary effort, in a large measure through the United Mission to Nepal, is having significant effects on both culture and economy. Whether or not all these effects are going to be good, from either the Christian or the worldly aspect, remains to be seen.

#### **More mouths to feed**

Medical care and community health programmes, as initiated independently by UMN and the International Nepal Fellowship, have 'caught on' because of the obvious physical benefits, and are being developed



*Assembling furniture at Butwal*

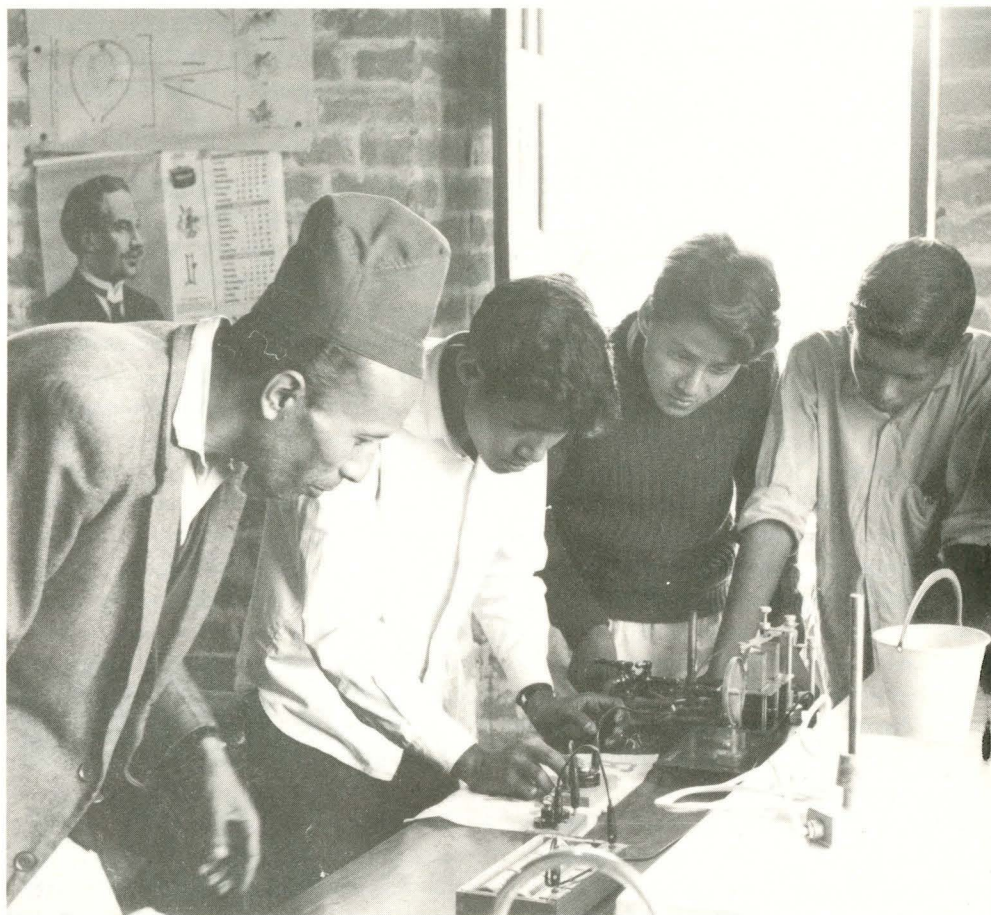


rapidly by the Government with the help of resources and encouragement supplied by outside agencies, albeit often for political ends and because of self-interest in Nepal's important strategic position. But lower child mortality, which used to be about 50% and is now about 25%, and longer life expectancy mean a larger population with more mouths to feed. At the same time, the UMN's efforts to improve food production have not been taken so seriously and indeed were stopped by the Government a few years ago, although permission to restart has recently been given. The Mission's efforts therefore have not led to any significant increase in food production with the result that there is increased risk of famine, higher food prices and increased unemployment, at present about 40%.

Mission schooling (Roman Catholic and UMN) has also 'caught on' because of the good results that were, and are, achieved. Education is being developed by the Government from primary, through secondary, up to university level. Primary education in Nepal is now available to up to 50% of the children; secondary, about 25%; university, about 3%, but this also includes certificated craft and technical training which is controlled by the university. (On the same basis the proportions in Britain are 100%; 100%; 60%.) A fine achievement for Nepal perhaps, but what is being taught?

#### Wild scramble for 'bits of paper'

The main employer is the Government and if you can get a certificate you can immediately qualify for a slightly higher salary. 'Wage' is a dirty word in Nepal, so everybody tries to have a salary. The average salary is between £8 and £10 per *month* and food is not so very much cheaper here in the populated centres than in Britain, eg, milk is about 10p a litre, potatoes about 20p a kilo, sugar about 25p a kilo, and all of a quality much inferior to yours. Prices are a little lower in the villages but so are the salaries and choice of food is more restricted. To go back to education then, certification level starts with the School Leaving Certificate, taken after a total of 10 years' schooling, then goes on to craft and technical certificates, diplomas and degrees, each stage qualifying for its own increment over the respective basic scale. Practical skill counts for very little and I myself, as a practical engineer, would rate in the lowest caste along with the blacksmiths. Because, in most cases, the subject in which you qualify does not matter very much, the overall result is a wild scramble for 'bits of paper' together with very heavy pressures



*Secondary Education  
photo by UNESCO*

from the students for the easiest courses and similar pressures from the authorities for the cheapest courses, in order to keep the numbers up.

The result of this is that a semi-educated, discontented, 'middle' class is rapidly building up, and who can tell where this process will end, politically? This is not the fault of Christian missions. It is partly the outcome of unbalanced, unwise attempts to copy, on a massive scale, small pilot schemes set up mainly by Christian missions. It is also in part the effect of unwise advice and too lavish help from foreign national bodies, sometimes given with the best of intentions but often with motives of prestige or political kudos.

#### Need for a more balanced approach

The United Mission is seriously worried by many of these trends and their effects on industry and particularly by the failure to build up viable industry. Through its Economic Development Board, to which about a fifth of its missionaries, including Stephen Bull and myself, are attached, the Mission is trying to initiate more balanced approaches to vocational training at all levels on the one hand and to industrial development on the other.

Much has already been done through the Butwal Technical Institute, which Stephen Bull has described in the March 1977 issue of the *Missionary Herald*. Although all of this particular type of work seems very impersonal compared to medical work or teaching, we are trying just as hard as our fellow missionaries to help the sick and underprivileged. Our efforts could, in the long run, result in more effective self-help amongst the Nepali people and greater general benefit to the bulk of the people of Nepal and to the Christian witness, than by the more conventional means, even though we ourselves may never see very tangible results. It is certainly a venture in faith, requiring great patience, but it can have interesting and absorbing aspects and there is often the opportunity for additional quiet testimony in word as well as deed.

#### 'Sabbath' breakers

My own work as a peripatetic adviser, although officially seconded to the Tribhuvan University at the Institute of Engineering

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# ACHIEVING A BALANCED ECONOMY

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from which all engineering and technical training is controlled, is centred on three particular aspects: (a) university training of mechanical engineers, technicians and craftsmen (b) inauguration of apprenticeship-type training in a variety of skills (c) development of industries new to Nepal. The degree of concentration I give to each one depends on which aspect is offering most opportunity at any given moment while the situation fluctuates wildly. Both Proverbs 20:22 and Isaiah 40:31 have taken on new meanings for me. Most difficulty arises from the sudden changes in Government-appointed leaders. You can have a cordial meeting with a minister or director on Friday and when you go back to continue discussion on Sunday (Saturday is the one weekly holiday and, yes, many of us have to be 'sabbath' breakers), you may find a completely different man in the same job, and your reception may be cool, if not actually frigid. The cause of the coolness could be because the man has (a) no experience to back him up in the job, or (b) completely different ideas on policy, or (c) an anti-Western or anti-Christian attitude, for we make no secret of our faith, or (d) all three. In the case of the latter, all current work would be stopped and all past work would be wiped



*Primary Education  
photo by UNESCO*

out, unless it had gone so far that it could not be stopped or changed. Complete stoppage of projects has happened to me at least three times in two years.

The great official urge at present is to increase teaching in technical subjects. This seems an excellent scheme but what are the reasons behind it? Firstly, to increase prestige abroad. At present the proportion of students of technical subjects in Nepal compared to those in other tertiary education subjects is very low; therefore Nepal is too obviously underdeveloped to please some outside agencies. Secondly, there is a desire to increase such teaching because of the belief that if you teach the theories of production and manufacture to more young people, then automatically, industry will grow and unemployment will decrease, just because more people know how it should be done. Of course, they need no practical experience!

Nepal is preparing to build, very soon, two technical training institutes, one to turn out 250 engineering and allied-skill trainees each year and the other to turn out 2,000. A total of 2,250 each year. At present, there are less than 12,000 jobs of these types in the whole range of the engineering and allied industries in Nepal and these jobs are already filled. Furthermore, there is very little chance of any significant increase in their number in the near future.

## Salt of the earth

What can a relatively financially poor Christian mission do in such a situation? With the backing of your prayers we can simply take our Lord at His word (John 17: 18) and, claiming all the resources of His love and His grace, with loving concern and all the skills we possess, enter into the situation as far as we are allowed and try to prove ourselves to be the salt, that not only seasons the material situation but can show the new and better Way.

Naturally a situation like this can leave an adviser with patches of unused time. How is that time filled in? Well, I have one free-time interest in helping to produce and duplicate cassettes in the Nepali language, and occasionally English. These cassettes are made available through a communications committee library and are on loan to anyone who asks for them; no one is approached to take them. Some of these cassettes, nearly all of which are of 60 minutes duration, contain hymns and songs for casual listening but most are for simple Christian teaching in the form of short dialogue, talks and drama, intermixed with appropriate singing



*Shaping wood at Butwal*

and readings. All are intended for private use by Christians in their homes. Playbacks are also available on loan to suitably trustworthy individuals. It is hoped that more Nepali Christians will take an interest in preparing and recording their own programmes so that the work can become self-sustaining. Equipment and a small studio of sorts are available for them. Some excellent new cassettes of Bible readings in Nepali are now becoming obtainable from Hong Kong and are proving very popular. At present, only those of John's Gospel are available.

Another free-time interest is in the local Indian expatriate church that holds most of its services in English, of one sort or another, which means that my wife and I, neither of us being fluent speakers of Nepali, can usually take an active part when required. This church, for various reasons, is going through a very difficult time and needs all the help it can get. I conduct two services regularly each month and usually lead the weekly Bible study. Now what was that about unused time?





# KATHMANDU AS A BASE

by Sheila and Stephen Bull

A glance at a map of Nepal, or an internal air-route system, will immediately indicate the advisability and value of using Kathmandu as a base for mission work in Nepal. Firstly, the few highways which exist in the country converge on the capital, and secondly, most towns of any significance are served by the national airline.

When we were invited to return to this country to serve in the United Mission to Nepal's newly formed Maintenance Training Programme, it seemed most logical to use Kathmandu as our base. We were requested to initiate plans and implement a maintenance training programme for the more effective maintenance of UMN hospitals and schools in the country, and for the further training of Nepali maintenance personnel. As most of the UMN's projects are located outside the valley it means a degree of travel is required in order to carry out the programme. Travel arrangements can be made more easily from Kathmandu, the family can live centrally, and our children are enabled to attend the only suitable school in the country.

## Need for a maintenance training programme

For some time the need for such a programme has been felt by those serving in the various institutions in Nepal. Usually we find that an overworked UMN person from the West, with possibly a technical or engineering background, is appointed to be in charge of the maintenance of our hospitals and schools. Consequently, proper schedules have not been prepared, and it is impossible to supervise adequately the work of the staff because of lack of time. Also, in the past it has been the custom for the Nepali staff to learn their trade from the Westerner in charge and, although this has certain advantages, generally the staff do not have the experience in all the aspects of maintenance which they need.



*One of the better class roads built by the Chinese in Nepal*

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# KATHMANDU AS A BASE

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We have therefore been requested to explore the possibility of, and arrange where practicable:

- (a) The further training of existing maintenance personnel engaged in our UMN projects, and perhaps the training up of additional staff.
- (b) The development of maintenance schedules for projects in order to facilitate more efficient services.
- (c) We will also advise and give assistance where possible on all types of maintenance and repair problems connected with the projects.

At present I am in the process of visiting all the UMN projects in order to assess the situation and hence develop a suitable programme for implementation over the next 12 to 18 months. These journeys entail various modes of transport, of varying lengths of time; from flying in to small airstrips, a few minutes' flying time from Kathmandu, to a one day's trek along narrow footpaths through rice fields and up and down mountain sides.

A brief description of the projects involved will indicate something of the need and scope of the proposed maintenance programme.

## **Shanta Bhawan Hospital**

This hospital, situated in the city, is located in an old palace, with its accompanying shortcomings and problems! It has 135 beds and is, on the whole, well equipped with essential medical equipment. Obviously, equipment which is extensively used, such as that in a busy hospital, must be maintained properly for efficient working. It will be my duty to advise on suitable procedures and to further train the present staff. We may also draw on the services of experts, working in various capacities in the country, who can be used to great advantage for assisting in the repair of equipment and training personnel in particular specialized skills. Incidentally, a new 100-bed hospital is being planned for the Kathmandu valley and it is hoped that we may be consulted to deal with the maintenance aspect at the initial planning stage.

## **Girls' Boarding School**

The other major project in the valley is the fine Girls' Boarding School which has been built over the last few years by the UMN. With hostel facilities for 170 boarders there is, again, plenty of scope for assisting in the maintenance of the school buildings and equipment.

But these two established projects are situated in the comparatively developed city of Kathmandu where a number of people can be called upon at short notice if something goes wrong, as it does quite often. We have other important and busy projects which are located in isolated areas and many hours' travel distance from skilled help. It is imperative that local staff properly maintain the equipment for these projects and carry out repairs as and when required.

## **Amp Pipal Hospital**

This hospital, with just 25 beds, is situated in the Gorkha district, five hours by road and seven hours' walk, or 20 minutes by plane and four hours' walk, from Kathmandu. It has no public electricity or water supply. The two main concerns, amongst a number of minor ones, are maintaining the hospital's electric generators, for running equipment and lighting, and providing water by the water system which has been developed. One of my first requests was to advise on the purchase of a new standby generator, a Lister from the UK, of course! I also had to locate essential spare parts for the existing generator, and advise on the replacement of the plastic water piping which is in the process of disintegrating!

## **Pokhara Boys' Boarding School**

Construction of this set of buildings is now nearing completion. A young Nepali man is working under the supervision of a UMN worker and should be suitably trained for caring for the school.

## **Tansen Hospital**

My most recent visit has been to this modern 100-bed hospital. Tansen is not so isolated as Amp Pipal, but is still a good one day's journey by road from Kathmandu. As well as equipment, the hospital has its own electricity supply back-up generator and water supply system and, being on a highway, has a number of vehicles and motor cycles for district workers. Advice has been given on a comprehensive maintenance schedule for the hospital building and equipment, electrical and water supply, extensive housing complex, and vehicles. The resident UMN member of staff will now implement

the programme, train his Nepali staff, and eventually, it is hoped, hand over to a Nepali supervisor.

## **Okhaldhunga Hospital**

This hospital, with 15 beds, is situated six days' trek eastward from Kathmandu. The occasional air service is a 45 minutes' flight followed by a four hours' walk up the mountain side. The small isolated staff need great resourcefulness in order to run the project smoothly. Maintenance of the equipment, including a small generator, and the water supply is essential for such a project. This will be the next project for our attention.

Our work, therefore, will consist basically of training personnel and developing systems. The training may be carried out in a number of ways. We can continue to use experienced UMN workers alongside Nepali counterparts who can benefit from the training experience and, hopefully, take over responsibility in due course. Short courses may be given dealing with particular skills which need to be developed. Again we can use Western experts for imparting these skills. The UMN institute in which we formerly worked at Butwal is also considering the possibility of offering a one-year basic training course for equipping our maintenance workers with the required skills.

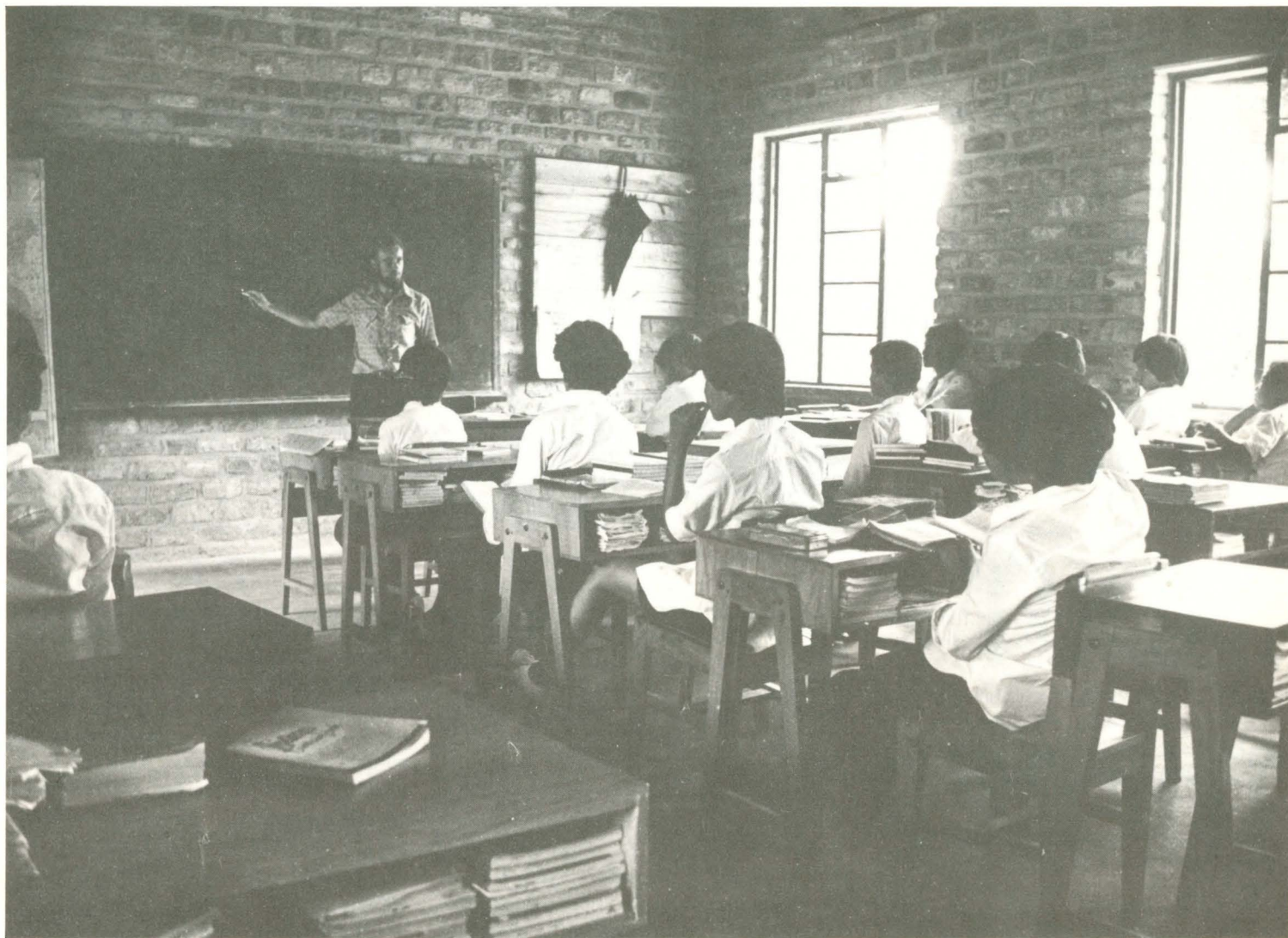
## **Sharing Christ**

In our work, whether implementing or planning, we are continually meeting people; discussing, planning, sharing, assisting and having fellowship with friends and colleagues.

It also affords the opportunity of meeting Christian friends and familiarizing ourselves with the Church Fellowship in Nepal. For instance, in Amp Pipal there was the privilege of worshipping with relatively isolated Christians in the hill districts; in Butwal the joy of attending a moving service of reconciliation, in which two groups of Christians joined together for worship after a period of separation; and in Kathmandu the opportunity for attending the service of thanksgiving for the newly published Nepali Bible. Visiting the projects enables us to meet our own BMS colleagues who are to be found in the majority of UMN projects.

We also trust and believe that serving in the maintenance programme affords an opportunity for sharing one's concern for people and faith in Christ, and hopefully, brings something of the Spirit of Jesus Christ into the lives and experience of the Nepali people whom we have come to serve.



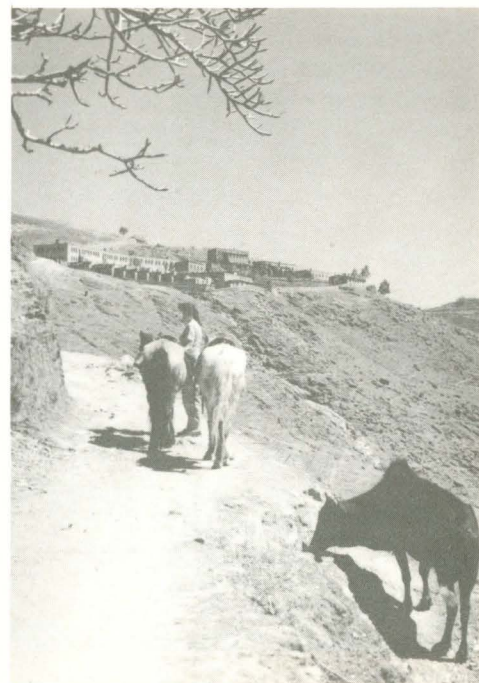


*Above — Class in progress at boys' school, Pokhara*



*Left — Shanta Bhawan Hospital (formerly a palace)*

*Below — Approach to Tansen Hospital*





# WHAT'S IT LIKE OUT THERE?

Last year, Linda Howes and Brenda Ward went to serve in Nepal. They both work at the UMN Headquarters in Kathmandu, and here tell us something about the life they now lead in Nepal.



Linda Howes



A small shop in Kathmandu

## What are you doing at the Headquarters, Linda?

I am a secretary for the treasurer and so naturally am involved in matters of finance. This includes typing letters, statements, budgets, clearing of cheques, journal vouchers, etc. Really one could say that being a secretary means getting done anything that needs doing for the department in which one works. One could say it is a backroom job, but I see the Headquarters as being the hub of a wheel with the spokes, or in our case projects, going out from the centre. We are all involved in the one task of making Christ known to the people of this country where we are serving on your behalf in every way we can, each one using the gifts which God has given us.

## Is Kathmandu any different from other capital cities?

In some ways it is much the same as other capital cities with taxis carrying tourists who visit the numerous places of interest throughout the city, while others walk the busy streets in the centre, hunting for souvenirs to take home. Mingling with them you have the Nepali people going about their business transactions and doing the ordinary round of jobs such as shopping for food in the vegetable market and local shops. In addition there are people like ourselves and those from other aid organizations involved in work here.

But there are sights in Kathmandu which you would not see in other capital cities. Cows wander around freely in the street, where they lie in the middle of the road, or they block the path over bridges and are even to be found in one's own garden,

eating the flowers and bushes. Here the penalty is more severe for injuring a cow, because of the Hindu religion, than for injuring a fellow human being. Then too one sees monkeys roaming around some of the temple areas and also on some of the buildings near my office. Due to our different climate the dogs seem to be quiet during the day but wake up at night, and when I first arrived I was often woken by the dogs barking to each other. Now, since moving to my own flat, I have been woken many times early in the morning by a cockerel calling his mate down the road, who then replies and quite a conversation ensues.

Also one sees people carrying on their head boxes and other things, without holding them, whilst others carry two buckets on rope supported by a pole across their shoulders. This requires real skill of balance. In some parts children are running around with hardly any clothing on and nearly all the time they are barefoot but this is natural to them.

## How do you travel in Kathmandu?

The city is one of contrasts, for on the one hand you have many cars and taxis but there are also a large number of cycles and motor cycles. And if you want to try something different, then how about a rickshaw? If you are walking in the bazaar you are constantly asked either to come into someone's shop and buy something, or you are asked by the rickshaw drivers if you want a ride. This is not the most comfortable way to travel for I have tried it once and did not relish the experience at all. We also have buses and even trolley buses in some parts, and travelling on one of these is again something which



has to be experienced to be appreciated. What are the roads like? Some are very good tarmac roads, not up to motorway standards but good for this country, others are still tarmac but with several potholes — so unless you want a bumpy ride you avoid them — while others are just earth and, at certain times of the year, if a car passes you on one of these, there is a cloud of dust stirred up.

#### What are the Nepali people like?

Generally they are very friendly and keen to talk to you, to find out where you come from and what you are doing. They really enjoy speaking to you in English, and this is particularly true of the children. If the latter see you passing they say some of the words they know, such as 'hello', 'goodbye' and, of recent days, 'one rupee please'. In reply to 'goodbye' we usually say *namaste* which is the Nepali greeting. Sometimes the conversation may end there but other times we have been able to practise our Nepali and also to learn new words which is very helpful. I recently bought some bangles in the bazaar and these have been a means of getting into conversation with people who are delighted to see you wearing them.

The people are also very helpful in language learning when you are stuck for the right word or word-ending for they will readily come to your rescue. I think they appreciate it if you are prepared to 'have a go' rather than let them speak in English all the time. However, although in Kathmandu many can speak English, this is not so in the villages where some are working and, to be able to communicate with the local people there, it is really necessary to speak Nepali.

#### What were your first impressions, Brenda, when you arrived in Nepal last September?

The thing that really struck me was the hills. I recall my first glance at them and remember being so overwhelmed as you do not see such beauty in your home town. I think such surroundings can make you feel secure in a foreign land.

Then as I travelled around from day to day I heard many sounds; strange to the ear yet interesting, and these attracted my attention. They were the sounds of many different birds. Small, colourful birds with a sharp whistle and the larger birds with their more piercing sound. It is hard to recognize the many birds by name but much easier to establish their identity by the sound they make.

A very colourful aspect of the country is the many festivals, both Buddhist and Hindu, which take place throughout the year.

#### Linda mentioned the buses and trolley buses in Nepal. Have you tried this form of transport?

Yes! The trolley buses, run by electricity, can cause inconvenience to many if there happens to be a power cut. But the thing that struck me as being quite different from home was the loading capacity of the buses, or, I should say, the overloading! It appears that no matter how many people are on the bus, it can never be full. I have travelled on such a bus and was amazed to see so many people all tightly packed together, but to the Nepali people this is the normal situation.

#### What about shops?

In Kathmandu city there are many shops of every shape and size. Some are big and spacious while others are much smaller and more typical for this country. Generally one is able to purchase everything one would need for everyday living. But, as at home, one needs to shop around; prices vary considerably. One advantage of being here is the many kinds of fruit we have, some of which are new to me but which are most enjoyable and cheap in season.

The shops are very colourful. I am thinking now of the goods hanging outside the shops. Not only does this help people to see what they can buy, but it also enables customers to recognize the different types of shops as many of them do not have names. This especially refers to the shops in the bazaar. These look so cluttered with things that I wonder how they could possibly know all that they have, but they manage to find



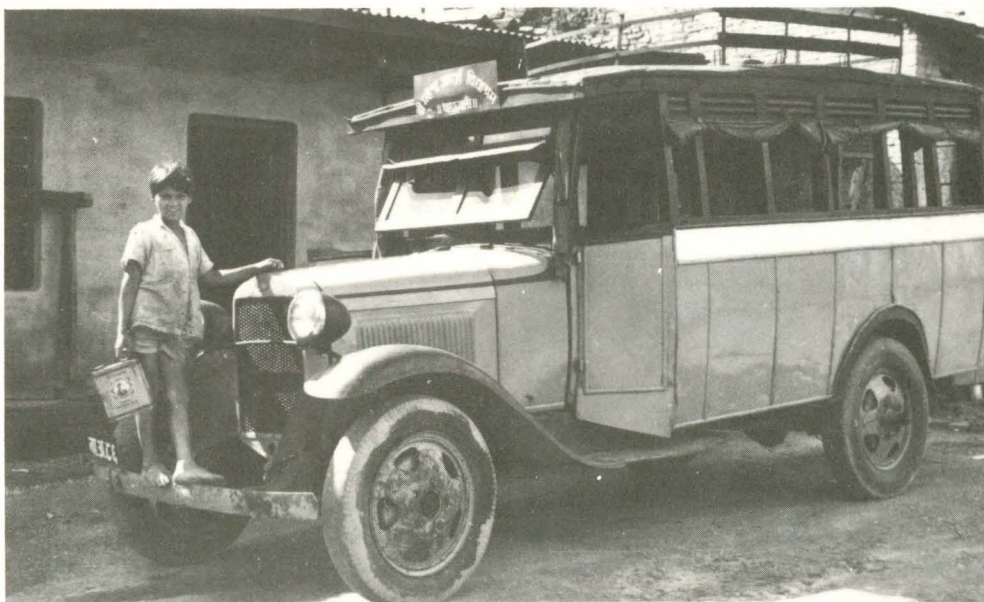
Brenda Ward

things. If you do not mind a layer of dust on things which washes off then you will be content with your purchases, but if you expect to buy only things which are prepacked and spotlessly clean, then you would possibly not buy anything.

It is rather different in 'New Road', one of the main streets of the city, where the outlook is more modern. The two neat rows of shops on either side of the road make it pleasant to walk down, and the shops themselves are much larger and cleaner-looking. The name of each shop is decoratively displayed above the entrance.

#### And how do you find the Nepali people?

The Nepali people have their lives to live just as we have ours, but I find most Nepalis radiate much warmth and friendliness to foreigners. However, as I walk down the dusty roads it touches my heart on many occasions that these people are missing out in life. They need love, our love, the love of our Lord Jesus Christ.



A Kathmandu bus



horizon. The major part of the Mission House staff had been evacuated to Kettering. Travelling was difficult and uncomfortable. The work overseas was disrupted and communications with the fields uncertain. Nevertheless the Society was celebrating its Ter-Jubilee with special literature and occasions.

When the war ended there were many changes and perplexing problems. New headquarters had to be found and established. There was a reorganization of the overseas work related, to regions rather than to types of mission, with corresponding restructuring of the secretariat. The extensive work of the Society in North China came to an end, and new projects were begun in Asia and Brazil.

Serious crises developed in the Belgian Congo and Angola; and the governments of Sri Lanka and India began to impose restrictions on the entry of new missionaries. In this most testing period he was a good administrator, providing steady and consistent leadership, encouraging and inspiring the staff. He exercised a dominant and decisive influence on the counsels of the Society.

#### **Fine command of the written and spoken word**

He understood the need to hold together the Baptists of the British Isles and Baptists of different theological views in support of the BMS. His visits to Wales and Scotland were always welcomed and appreciated. He was a most effective apologist and advocate for overseas missions. He wrote in an interesting, imaginative and stimulating style. On his feet and speaking he could rise to great heights of eloquence, preaching with passion and power. He had a facility for composing the memorable phrase, and powers of imagination which enabled him vividly to depict in words, so that his hearers were able to see as he saw. His illustrations were apt and telling. His appeals were grounded in theology. As H H Rowley said at the time of his retirement: 'He presented the work of the Society in its theological aspects and taught the churches to give their money as a share in the redemptive work of Christ for the world'. His theology was rooted in the Scriptures.

He preached at Westminster Abbey on the occasion of the presentation of the Carey Lectern. In 1961 when the bicentenary of Carey's birth was celebrated he was invited to preach the University Sermon in Cambridge. One of his most eloquent and



*Rev J B Middlebrook by memorial to William Carey in the garden of the Agri Horticultural Society of Calcutta. Carey was a founder member of this Society*

characteristic addresses was that which he delivered at the Jubilee Congress of the Baptist World Alliance in the Royal Albert Hall in 1955. His theme was The Great Commission — 'this universal command to universal witness'. It brought a memorable day to a memorable climax.

#### **Great need for the Great Commission**

He was able twice to visit Asia, and once Brazil, Trinidad and Jamaica. His visits to Asia made a profound impression upon him. He referred to this in his Congress address. 'When I saw the monkey god at Ongole, the cobra god at Allahabad, the bull god on the road to Puri, the evil sculptures at Konarak and sex-symbols everywhere, I felt the self-same shock and horror that Ezekiel felt at Jerusalem 2,500 years ago. I saw religion that had nothing to do with morality, gods and goddesses that had nothing to do with character, worship that had nothing to do with a clean heart and a right spirit. These other faiths need for their conquest the whole of the Gospel and this great command demands that they be confronted with it in

all its fullness.' He wrote a pamphlet which was widely read, *On Their Feet and Marching*, dealing with the revival of ancient religions. His experiences in India helped him in the writing of his book on William Carey, published in 1961.

Concerning the revival of ancient religions he said to the great audience in the Royal Albert Hall: 'Some wind has blown through their valley of dry bones and they are on their feet again and marching *now*. If this building could be quiet enough, we might hear the rumbling of the car of Juggernaut in Puri, catch the sound of shuffling feet and panting breath of the pilgrims as they climb Adam's Peak in Ceylon, and find our attention caught by the ringing cry of the Moslem's call to prayer. These are not days, then, in which Christians may lightly regard this universal command to universal witness.'

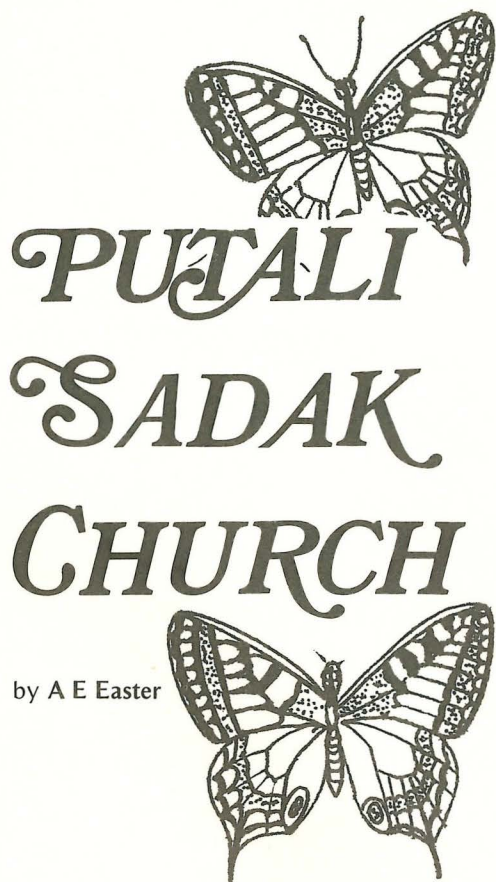
Not surprisingly, he was President of the Baptist Union, President of the Baptist Men's Movement, Chairman of the Baptist Ministers' Fellowship and Chairman of the Conference of British Missionary Societies. One of his last pieces of service as an organizer of appeals was for his old College at Rawdon when he accepted responsibility for raising funds for the buildings which made possible the integration with the Manchester College as the Northern College. In 1966, he was Chairman of the Society.

## **FAMOUS ZAIRIAN CHOIR TO VISIT BRITAIN**

This year, beginning in April, will be celebrated the Centenary of the arrival of the first BMS missionaries in the Congo region.

Arrangements are now being made for the well known Kitega Church Choir to visit Britain. The choir will sing at the Assembly in London in April and will then visit other centres.





In the heart of Kathmandu, a city of temples and shrines, stands the Putali Sadak Christian Church. The name is taken from the road in which it is situated and means 'Butterfly Road Church' because it is in an area where these creatures abound! This fellowship has a very interesting history. During the days when Nepal was a closed country a member of the aristocratic ruling party took his sick grandson to the Duncan Hospital at Raxaul on the Indian Nepal border. During his visits there to seek healing for the boy, Colonel Nararaj Shamshere J B Rana found something far more precious. He came to faith in the Lord Jesus Christ. On his return to Nepal he gathered a few Christians together and they met for worship in his palace home.

Here is a perfect example of the fruit of Christian mission on the border of Nepal during those 'closed' days prior to 1950.

In 1960 a plot of land was obtained on 'Butterfly Road' and a church building constructed through the efforts of early Nepali converts and Indian Christians. The building was dedicated to God in 1961 and today the work there is conducted by Indian mission workers under the leadership of Indian pastors from Kerala State.

Some of our BMS personnel attend this church and participate in its life and witness and the first member, Colonel Nararaj Shamshere J B Rana, still worships with this community.

# NEWS IN BRIEF

## WELL DONE!

The final figure for the Transport Target fund-raising project was £11,121.55. (The original target figure was £7,000.) The new project for children and young people, 'Fly a Missionary', is now underway. We are aiming to raise at least £10,000 to help pay the air fares of missionaries going overseas in 1978.

## 90 YEARS OLD

The Chinese Christian Literature Council (CCLC) celebrated its 90th birthday in Hong Kong during November of last year. For most of the 90 years, Christian publishing was done by the Christian Literature Society (CLS) on the mainland of China, with its headquarters in Shanghai. Its early history is associated with the name of Timothy Richard, who served with the BMS for 45 years, 22 of which were given as Secretary of the CLS. The coming to power of Mao Tse Tung in 1949 led to the transfer of the CLS to Hong Kong and the formation of the CCLC in 1951. British involvement in publishing was continued through the service first of Rev Frank Short, later to become a Conference of British Missionary Societies secretary in London, and then Rev Hubert Spillett, who served with the BMS between 1930 and 1967 in China, Sri Lanka and Hong Kong.

An outstanding hymn book, '*Hymns of Universal Praise*', has been published by CCLC. It incorporated for the first time a significant amount of original Chinese material. It is hoped that an English version of the hymn book will be produced for ecumenical use in the near future.

## BWA DAY

This year, the annual Baptist World Alliance Day will be observed on Sunday, 5 February. 137,000 Baptist congregations in 138 countries will take time to meditate on their oneness in Christ and to pray for one another. The total number of baptized believers in Baptist churches is reported by the BWA as 33.3 million, with an estimated 12.9 million other persons identified with Baptist churches but not yet committed to Christ in believers' baptism.

## 102 YEARS OLD

The Birthday Scheme Secretary of the Minehead Baptist Church, Somerset, reports that one of the members of the scheme has recently celebrated her 102nd birthday. She still faithfully gives her donation to the Society.

## COMPLETE NEPALI BIBLE

Sunday, 30 October, 1977 was a 'red letter day' in the life of the church in Nepal. A service of thanksgiving was held in a little church in the middle of Kathmandu to commemorate the receipt of the newly printed Nepali Bible for sale in the country. The New Testament was printed in Nepali for the first time in 1821 by the Serampore missionaries. This version was probably used very little, but a second New Testament has been in steady use since around 1900. It has received many reprints and a thorough revision about 10 years ago. The Old Testament, however, lagged far behind and had almost become completely lost. Its first translation was printed in 1914 and the copies of that edition were used for a generation. It is estimated that, for over 60 years, probably only about a dozen copies have been available to the Christians in Nepal. During the past 10-15 years a team of 10 or 12 Nepali Christians has been working on a completely fresh translation of the Old Testament. This has now been combined with the recent translation of the New Testament into the Nepali Revised Standard Bible.



Reading newly printed Bible



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N. WALES — Sept 16/23 £71.50\*  
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\*VAT to be added

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Joint holiday with Highway Holidays

SWITZERLAND — Aug 7/18 £238  
Hergiswill  
Leader: Rev G McKelvie

## HOLY LAND TOURS

May 10/20 Rev D H Weller  
Aug 10/26 Rev A Duncan  
Sept 20/30 Rev A Easter  
Staying at Tiberius and Jerusalem £307

## ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.  
(25 October-30 November, 1977)

**General Work:** Anon: £1.60; Anon: £5.00; Anon: £0.50; Anon: £1.00; Anon: £100.00; Anon: £15.00; Anon: (OAP) £5.00; Anon: £30.00; Anon: (WAK) £5.50; Anon: £100.00; Anon: £15.00; Anon: £10.00; Anon: £5.00; Anon: £5.00; Anon: £10.00; Anon: (CYMRO) £7.00; Anon: £5.00; Anon: £5.00; Anon: £7.90; Anon: £5.00; Anon: £2.00; Anon: (SBB) £50.00; Anon: £40.00; Anon: £10.00; Anon: £5.00; Anon: £1.00; Anon: £3.00; Anon: £35.00; Anon: (MEG) £20.00; Anon: (Edinburgh) £5.00; Anon: (Salvation) £50.00; Anon: (EMW) £5.00.

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**Medical Work:** Anon: £5.00; 'In loving memory of Margaret and Arthur' MMF: £10.00.

**Birthday Scheme:** Anon: £5.00.

**Transport Target:** Anon: £45.00.

**Agricultural Work:** Anon: £55.00.

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Miss I M Willway	250.00	
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	200.00	

## MISSIONARY MOVEMENTS

### Arrivals

Rev W J Biggs (retired) on 4 November from Mussoorie, India.

Rev J K Skirrow on 7 November from Barisal, Bangladesh.

Miss M Kingsley on 9 November from Pokhara, Nepal.

Miss S Headlam on 21 November from Chandraghona, Bangladesh.

### Departures

Miss C Preston on 1 November for Chandraghona, Bangladesh.

Miss V Hamilton on 15 November for Dinajpur, Bangladesh.

Rev A G Lewis on 20 November for Dinajpur, Bangladesh.

Miss G S Evans on 20 November for Yakusu, Zaire.

Mr and Mrs C Sugg and family on 20 November for Upoto, Zaire.

### Deaths

On 10 November, in Rochford, Essex, Rev William John Biggs, BA, AKC, aged 83 (India Mission 1920-58).

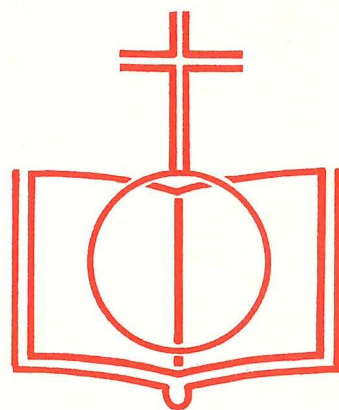
On 11 November, in Maldon, Essex, Rev John Bailey Middlebrook, MA, General Home Secretary, 1942-62, Honorary Member since 1962, Chairman of Society 1965-66.



Missionary

# HERALD

The magazine of the Baptist Missionary Society



**MARCH 1978**  
**Price 10p**



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**IF CHRIST  
HAS NOT  
BEEN RAISED  
FROM DEATH,  
THEN WE HAVE  
NOTHING TO  
PREACH AND  
YOU HAVE  
NOTHING  
TO BELIEVE**

*(1 Corinthians 15:14)*

*African wood carving*



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**THE CENTENARY**

**OF BMS WORK**

**IN**

**ANGOLA AND ZAIRE**

The April *Missionary Herald* will mark the beginning of the Centenary celebrations with a special number.

Full details of all that the BMS is arranging in order to celebrate the Centenary will be given in the *Herald* month by month.



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# COMMENT

From the early days of the BMS enterprise for Christ its missionaries have laboured with compassionate zeal to meet the many needs of those to whom they ministered. They have not only shared with the nationals their knowledge of the saving grace of our Lord Jesus, they have also put at their disposal the knowledge they had of more healthful living and the knowledge of better ways to grow food and so avoid some of the ravages of famine. They have also always shared their expertise in learning encouraging those to whom they witnessed to embrace at least the elements of education so that they could read the scriptures in their own tongue and cope with the economics of living.

The BMS has always tried to look to the people of other nations through the eyes of Christ and regard them as brothers. So readers of this magazine will note with interest the proposed 'One World Week' which the Churches Committee is hoping all churches will observe next autumn when it is planned that through an educative programme the local communities, and through them the nation, will be awakened to the need of a greater part of the world's population. It is so easy to shut our minds to the many problems that are experienced in other parts of our globe, simply because they are at a distance, a great distance in many instances from us, and our own immediate concerns loom large in our own eyes.

It must be difficult, for example, for anyone who has not seen it to visualize the many needs of a city like Calcutta. One of the greatest problems is the sheer mass of people. Millions crowding into a city which physically is just unable to contain them all let alone deal with such necessary services as rubbish and sewage disposal, water and electricity supply, which such an overcrowded population needs. The West Bengal Government tries hard, and has first rate schemes to alleviate suffering in some areas of need, but the task of meeting all the needs seems an impossible one.

The Christian church is engaged in many parts of the city to bring the compassionate

love of Christ to bear in one avenue or another to succour and help those whose very condition cries out to be alleviated. The dedication and service rendered by the Christians working through these many agencies is something to be thankful to God for and deserving of our constant prayer support.

The aim of the BMS has always been to build up the national church to the point where it can stand on its own feet and be responsible for the propagation of the gospel in its own country and even engage in its own missionary work. Jack Chen in his article about the work and witness of the Carey Baptist Church in Calcutta acknowledges the work of earlier missionaries and the sure foundation which they laid, but he goes on to show how well Indian Christians are building on their foundation and how keen they are, not only to witness in their own locality, but also to instil in their members and scholars a missionary zeal. The keenness of many of the young Christians, whom he mentions, to share their faith with those of their own community, and to do this under very difficult circumstances is a real joy to behold.

Sometimes we meet people who give the impression that they only regard as missionaries those of our colleagues who are carrying out a pastoral ministry. To see and meet any of our BMS personnel at their work is to dispel at once any idea that they work in a watertight compartment concerned only with their own particular skills. Bob Young, for example, an agricultural missionary, travels on an average twice a week to a village community some 56 miles from his base to help and encourage the church fellowship there in their work and witness, and that travelling has to be done not over fine metalled roads, but for great distances over dirt roads. In this respect it is so interesting to learn from Joy Knapman, who looks after our Calcutta office, how she is able to seize and use so many opportunities to speak of her Lord and Master. She just relates one incident, but that could be multiplied many many times for she carries on a continuous ministry in Calcutta in a number of ways.





# Relief in the Teeming City

by A E Easter

To visit Calcutta and to observe it through compassionate eyes is to be overwhelmed by the immensity of human need to be seen on every side. The government of West Bengal is doing what it can by means of some very good schemes but it is a gigantic task and it is encouraging to see the many efforts being made by Christian agencies to help meet the need in one way or another. It has to be said, though, that this help can only scratch the surface as it were, so vast is the problem.

## Attempting to meet a need

Some of these efforts to bring help and succour in Christ's name are well known for they have received worldwide publicity. Such a work is the Mother Theresa Home

for the incurables and the dying. It is situated in one corner of a complex of buildings which form the great Kali Hindu Temple and the quiet dignity of Mother Theresa's work stands out in stark contrast to the noise of jostling crowds, and the cries of beggars, who are to be found at the Hindu shrine. This shrine has a stall selling the heads of sacrificed goats, queues of women making a puja offering in the hope that they will become fertile and bear children, and strident warnings against pickpockets can be heard there.

To pass from such scenes into the quietness and cleanliness of the Mother Theresa Home and to observe the love and devotion of the nursing sisters is to evoke a prayer of

thankfulness to God for such dedicated lives ready to serve the dying gathered in from the streets of the city.

In another part of Calcutta there is the home for unwanted and abandoned babies. Not infrequently the mother is housed in one of the expensive nursing homes and every care taken of her, but the moment the baby is born it is deposited in this Baby Home because in this city, as in other parts of the world, not every birth is welcomed and wanted.

There is also a large Christian work being carried out among those suffering from leprosy and the Cathedral Relief Service is well known because it has been advertized



in Britain and Coventry Cathedral has taken an active interest in this work through Canon Kenyon Wright, one of the cathedral staff.

### Links with the BMS

In a quiet street or as quiet as any street in Calcutta can be, there is Mulvany House which was started by our own Zenana Mission and which provides a haven of care for aged ladies and for orphaned children. The present house mother is Miss Ghosh and as a centre to the life of this community there is a small chapel in the compound where those living in this house can worship and hear the word of God.

But alongside agencies which have been brought to the notice of a wider public there are some concerns not so well known in Britain but which, nevertheless, are seeking in Christ's name and by His power to bring help to the needy.

The Baptist Missionary Society has collaborated in one of these pieces of work. It is a work carried on among the pavement dwellers of the city of whom it is estimated there are 10,000 in the city and no less than 200,000 in the greater Calcutta area.

These people live on the pavements of this great city. Sometimes they manage to secure sheets of cardboard or an old sheet of polythene to create some sort of shelter, but for the most part they eat, sleep, cook, live and die on the pavements with nothing but the sky above them.

### They cared enough to do something

Very little had been done by any authority or voluntary organization to help these people improve their lot until the Lutheran World Service started to hold schools for the children of these pavement dwellers. This teaching was carried out on the pavements with the minimum amount of equipment. Just slates and slate pencils were used but the joy and response of the children to this approach to help them was such as to give inspiration to do something more to enable these youngsters 'to bloom, in due course, as full flowers of humanity and citizens of India'.

In order to do something more the Lutheran World Service needed a plot of land on which they could build. They asked the BMS if we would allow them to use part of the Entally Compound which we had in Calcutta and which is in an area where there are pavement dwellers. To this we gladly agreed

and the Lutheran World Service have this site on a ten year lease.

This centre was opened on 7 June 1977 and contains a charitable dispensary and health clinic to look after the medical needs of the women and children of the pavement dwellers. It opens every afternoon and the staff in the dispensary deal with between 50 and 70 patients a day.

### Education is a must

There is also a free primary school of four classes giving a basic education to 120 pavement dwelling children. When these arrive at school each day they first bathe and then are provided with a neat school uniform which they wear while they are at school but change back into their own clothes when they return to the pavements. They are also provided with a main meal while they are at school, and these children show the same keenness and aptitude for learning that was evidenced in the pavement schools.

### Preparation for employment

The building also houses a vocational training scheme for 100 pavement dwelling girls. These are divided into four groups of twenty-five each.

One group learns batik work. This involves creating a design and then drawing it on to cloth. When this step is completed certain areas of the design are painted out with wax so they will not accept a dye and the cloth then dipped in dye. When this is done the wax is washed out and other areas waxed before dipping in a different coloured dye. So the process goes on until a multi coloured design is produced. This group also learns what is called the tie and dye method of producing coloured designs on cloth.

Another group learns knitting and tailoring. This is, in a way, a daring experiment because in India tailoring is reckoned to be a job for men and everywhere men can be seen working sewing machines to produce clothes for both sexes.

Some of the most colourful cloths for upholstery and clothing are woven on hand looms often to be found in even the smallest villages. Such skills, then, are in constant demand and so the third group of these girls learn how to produce fine cloth of differing sorts by weaving.

The last group learns how to keep a house tidy and how to cook both Asian and European food. They are also taught how to

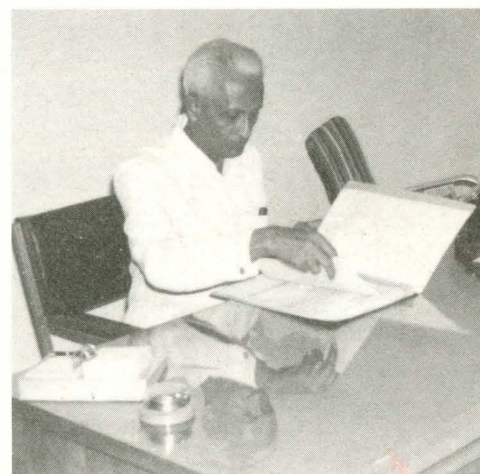
care for babies and children. It is hoped in this way they will be trained for domestic service of which there is still much in India today.

### Marketing the produce

The Lutheran World Service is also looking into the possibility of forming a co-operative to market the products that these girls produce.

Attached to this centre are a number of social workers who try to help the pavement dwellers with the many social problems which arise as a result of their particular way of living, and there is also an adult literacy section which holds classes in the evenings.

The whole of this project is staffed by Indian Christians and the complex is supervised by Lt Colonel P C Sarkar, MC who is also the Deputy Field Administrator of the Lutheran World Service Calcutta programme.



*Lt Col P C Sarkar, MC, Supervisor of the Centre*



*Pavement dwelling girl doing Batik work*



# AN EVENTFUL BUS JOURNEY

by Joy Knapman



*Setting out from Calcutta*

*Joy Knapman*

'Please come and finish our audit,' was the plea that prompted my trip from Calcutta to Orissa a few months ago. The journey overnight from Howrah station to Berhampur was fairly uneventful as train journeys in India go, and certainly the more entertaining part of the trip was from Berhampur to G Udayagiri. It was agreed that the Express bus leaving the town at 12.30 mid-day would be the best way to travel for this would land me at my destination in time for a late tea.

Settling into the bus it was good to find two of my travelling companions were old friends who 'happened' to be going the same way. One was Miss B Pande from Cuttack, whom I had met in Calcutta nine years earlier as she was on her way to Hong Kong, and the second was one of the Bible women based at the Christian Hospital, Berhampur. We three eased ourselves into the seat designed for possibly slimmer frames and agreed how good it was the Lord had brought us together for fellowship on the same journey.

## **The bus grinds to a halt**

It was a fairly hot day in August. The rains were over and the road good. After an exchange of news we subsided into silence as the bus sped on first to Aska and then to Bhanjanagar, where we stopped for a welcome cup of tea. Its sweetness was guaranteed to give strength for the last stage of the journey, for it must be realized that in India, the tea, the milk and liberal amounts of sugar are all boiled together.

In spite of a good speed all the way we were lagging behind, and it was predicted we would be an hour late. As we traversed the long level stretch of several kilometres from Bhanjanagar, suddenly an unusual noise was detected and it became apparent our driver was having trouble engaging his gears. Terrible grinding noises followed and finally we came to a halt. The driver, conductor and cleaner worked as a team and did their best to wrench the gear lever from neutral and get it somehow to engage in the second gear position. At last, success! The engine roared



into action and slowly, so slowly, we limped along for the next four kilometres until we reached the village of Majjuguda, where we halted. The driver, his team and passengers alike sighed with relief for we had stopped opposite the post office from where the driver would 'phone back to Bhanjanagar and ask for help. Alas the phone had only recently been installed and was not yet working! There we sat until an hour later a truck ambled through the village towards us whereupon our driver leapt on to it promising to return by 8 pm. It was already after 4 o'clock. What to do? Suddenly our companion and friend, the Bible woman, sprang into action with some alacrity.

'Sisters,' she said, 'the Lord has brought us here for a purpose, let's go!' So we three started on our walk through the main village street, stopping to chat at each house as friendly folk hailed us, commiserated with us and then eagerly listened as the good news of Jesus was shared with them by my two friends. Oriya, the language spoken in these parts, is rather similar to Bengali, the language I speak, and so I could follow most of the conversation. Half way along the main village street we were invited to sit on someone's small verandah. In next to no time a crowd of children and young people gathered and these really seemed to enjoy the impromptu Sunday School, joining in the chorus singing and listening attentively to many Bible stories related in quick succession.

### **The unexpected invitation**

By now it was getting dark, so we returned to base, to our bus. We were feeling hungry and shared our resources, a currant loaf, bananas and tomatoes. These were divided into four as we three and another of our fellow passengers shared food and a bottle of water. We were not sure whether it was officially tea or supper but decided it would have to be both!

By then it was really dark when suddenly a visitor arrived. A little girl climbed into the bus and said her mother wanted the three ladies who had been visiting to go back to their home. Gladly we went with her and this time we were invited inside. They had a problem. In the home was a young man, mentally retarded and a worry to the whole family. Would we pray? Gladly we did so in Jesus' Name. No, we saw no great miracle, nothing spectacular happened, but a miracle there was in that these Hindu friends listened to our good news and seemed to grasp that not only we, but Someone greater, cared for and loved them. A neighbour challenged us, 'Are you speaking of religion?' to which we



*Udayagiri town*

replied, 'No, we are speaking of a Friend to whom we can introduce you.'

### **Made more than conquerors**

It was raining steadily and together with our twenty or so fellow passengers we decided to sit it out in the bus. The next hour was well filled by my two friends taking over the situation. They sang many Christian Bhajans (hymns) and boldly proclaimed the message which is a part of their own lives and experience. Not one among the company could be left in any doubt at all as to what their claims were all about. Simple, direct and forceful was the message they gave.

By 9 pm we were all reconciled to the fact that we would probably be in the bus overnight. Already the luggage had been brought down from the roof to join the bulky mail bags already blocking the aisle. Within minutes the bus, a single decker, was turned into a dormitory as we stretched out across the seats. There were some who preferred privacy and made their own cubicles by draping saris from the bus rail across to the windows. A nursing mum tried to pacify her offspring, not too effectively! Miss Pande and I shared her sari to ward off mosquitoes and our suppressed laughter at the position we found ourselves in provoked the rebuke of a fellow passenger who declared, 'This is not a time for laughing!' So we subsided into a drowsy silence. An hour later deep breathing and snores were broken by the welcome sound of a heavy vehicle. It was another bus and it brought to

us its own driver, our driver and an engineer! But our hopes were dashed a little as firmly we were told that the relief bus was too small and not powerful enough to take us further, in view of the long steep gradient to the ghat ahead of us. We would have to wait patiently while they repaired our own bus. The next two hours were packed with concentration and activity in the light of hurricane lamps as the gear shaft was taken to pieces and new parts fitted. Major repairs indeed, carried out by the team of two drivers, engineer, conductor and many passenger-advisers! Shortly before 1 am they achieved success and we went on our way to reach our destination a little before 3 am. It had been a long, long day, but perhaps not without meaning.

### **A word in season**

Six days later as I joined the same bus on my return trip, I received quite a welcome from the same driver and conductor, but thankfully there were no untoward delays this time. Back to Berhampur, and then on the train to Calcutta. I again found myself with two travelling companions, they were two ladies from Canada touring India and they had come searching for they knew not what. One from a nominal Roman Catholic background acknowledged life held no meaning while the other claimed that her new found experience as a Buddhist was the answer. We talked long into the night as the train made its way northward. Another opportunity and another story. . . .!



One task of William Carey and the early founders of the BMS was to persuade their fellow Baptists that their concern to bring the Good News to men should be a worldwide concern. Despite greatly increased global communication every missionary activist knows that this task is still with us. To help British Christians to see their life, faith and work in the global context the Churches' committee of the World Development are initiating a 'One World Week' to be held this autumn.

#### **The aim is education**

The Churches' Committee consists of groups such as Christian Aid and TEAR Fund together with representatives from the major denominations. This new venture is the most ambitious project they have attempted so far. Their hope is that this will be a real opportunity for the people of the churches in this country to deepen their awareness of the situation confronting mankind, in particular the stark challenge of continuing poverty. The increasing difference in life-style between the affluent and the under-fed threatens not only to divide the world disastrously, but also to destroy the fellowship of love which should unite Christians worldwide. 'One World Week' will not advocate a lobbying or a fund-raising campaign. It is an educational programme and is being planned to allow full freedom of choice for local planning groups to work out the programme best suited to their own situation and resources. A Director for 'One World Week' has already been appointed: he is Pat Gerrad from Reading who works from a central office in Brixton, co-ordinating local weeks planned throughout the country. Scotland, Wales and Ireland have their own arrangements for national co-ordination. Funds are being provided from a number of church sources, as well as by grants from the Overseas Development Ministry, Christian Aid and others. Such resources are of course limited and therefore central support will mainly consist of putting interested people in contact and producing a limited range of materials.

#### **Ordinary people are to be involved**

The theme chosen for the week is 'JUST LIVING' — a theme which speaks of the meaning of justice in our lives and those of others. Examples of two aspects of 'Just Living' which local groups might take up are basic needs and human rights.

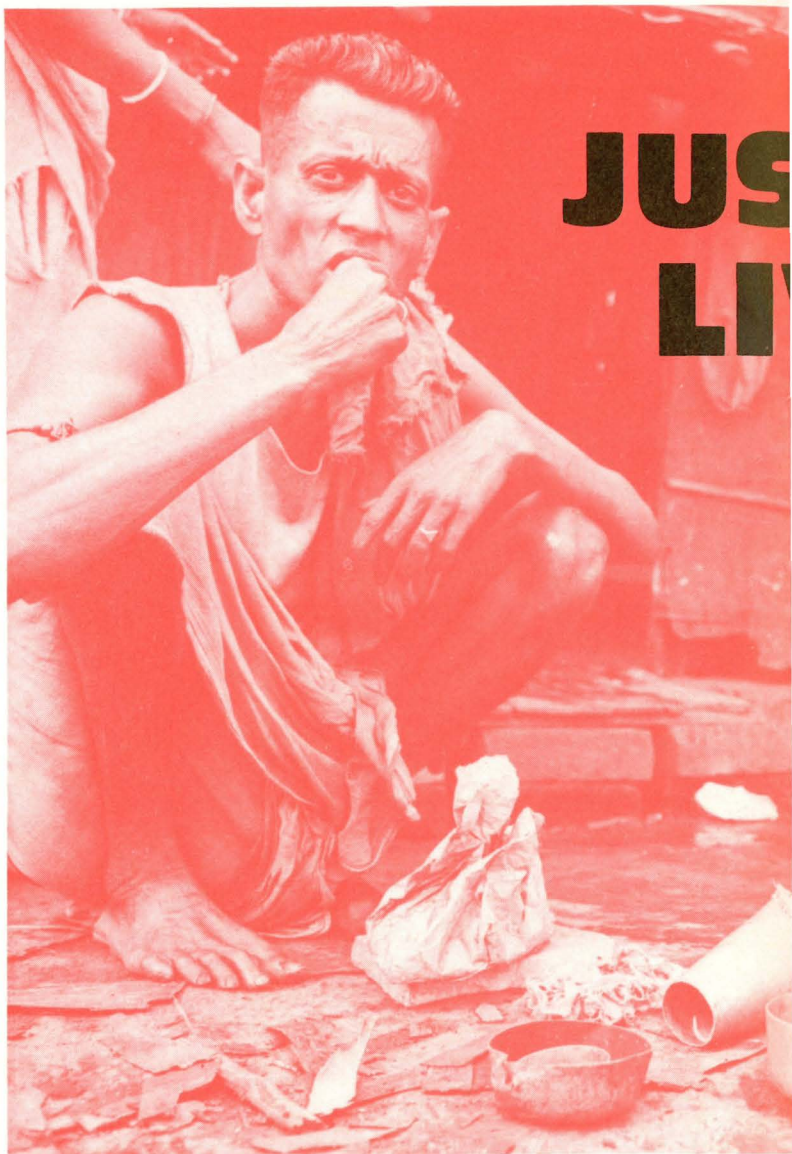
It is important that 'One World Week' involves ordinary people. To do this it is planned to start from 'where people are' and to explore what 'Just Living' seems to

us in our own situation. Later people might go on to explore related issues in the poorer countries and in international relations. Wherever possible what is done will be activity-based involving people in doing things that help them to understand how injustice occurs and how it can be overcome. This is of course easier where local issues are concerned but global issues can be studied as well. Pat Gerrad has suggested that 'One World Week' will be an experiment 'which will only succeed where it meets a need, is welcomed and used'. As with any educational week it is hoped that the learning process will be a continuing one leading to informed prayer and action. Now is the time to get involved in 'One World Week'. Perhaps there is already a local organizing committee or a suitable group through which to plan. It has been emphasized that 'One World Week' should complement what is already being done and not conflict with it. Should you want further information, write to:

Pat Gerrad,  
Programme Director,  
One World Week,  
240 Ferndale Road,  
London SW9 8BH.  
(Tel: 01-733 5500)

#### **Planning should be done now**

Local groups need to decide soon when to hold the week. 22-29 October, 1978, is suggested as this would complement existing observance of United Nations Day and the Week of Prayer for World Peace. The local issues of justice and development to be spotlighted need to be selected in order that educational resources in the local churches, university/colleges, WEA, World Development Movement as well as Missionary Societies can be contacted. There is now a large reservoir of returned volunteers, missionaries, teachers, etc, with first-hand knowledge of the situation overseas who would be pleased to help in your programme. The work of







by Dr L Ebdon

the BMS brings them into direct contact with the issues of world poverty. In particular Operation Agri have produced some excellent resource material on the battle against world hunger. The Baptist Union have a resource pack available, 'Combat Poverty', which contains material, Bible Studies, etc, for all sections of the church. Locally you will probably also find the representatives of various charities such as Christian Aid valuable resource people.

#### **Christian faith shows a concern for all!**

The poor are always with us, but many people find it simpler to forget this when the poor live in another country. The issues of world development are complex and it is easy to trust to uninformed prayer rather than to try and learn about the reasons why we in this country have so much compared to the majority of the world. Christians, however, have always been in the forefront

of the fight for justice in the world. Through our missionaries we receive first-hand accounts of the tragic situations in much of Asia, Latin America and Africa, and through the example of Jesus we find the inspiration to try and do something to care for bodies as well as souls — the whole man. Thus it is fitting that it is through the churches that 'One World Week' will seek to awaken our nation to the challenge of world poverty, development and justice. Supporters of missionary work are often unfairly accused of being indifferent to the problems at home and sometimes even of being unconcerned about the material needs of the 'new' Christians of the poorer countries. With your help and God's blessing 'One World Week' will be an opportunity to witness to a faith which has a concern for all men and women, especially the underprivileged. A week of concerted action could be a challenge to our nation 'to do justice, and to love kindness and to walk humbly with God'.

# NEWS IN BRIEF

## **CAN YOU HELP?**

The Young People's Department would be very pleased to hear of any possible centre they could approach for use as a Summer School next year. A Boarding School with accommodation for up to 150 people is the type of premises being sought and if you know of any such school that you think would be suitable the YPD would appreciate a note from you giving the name and address.

## **NEW BAPTIST UNION**

Delegates representing most of Zaire's twelve Baptist bodies met at the end of last year for the first inter-convention Baptist Conference ever held. The Conference made plans to form a Baptist Union of Zaire. It will bring together all the Zaire Baptist communities and with some 250,000 members, will form the largest national Baptist group on the African continent. The principal guest speaker at this Conference was the Rev Sven Ohm, Foreign Mission Secretary for the Baptist Union of Sweden.

## **CRUSADE AGAINST CHILDHOOD DISEASES**

Last July the Baptist World Alliance voted an ambitious programme to rid the world of poliomyelitis. The World Health Organization has suggested that this become part of their own objective of worldwide immunization against measles, whooping cough, tetanus, diphtheria, tuberculosis and also polio by 1990. The project also envisages protection against leprosy and parasitosis.

## **ANGOLA LEADER VISITS EUROPE**

The President of the Angola Baptist Convention (which is associated with the Southern Convention of the USA) returned to Luanda recently after a visit to Portugal where he worked on plans to ship 3,000 Bibles to Angola for use in Baptist work.

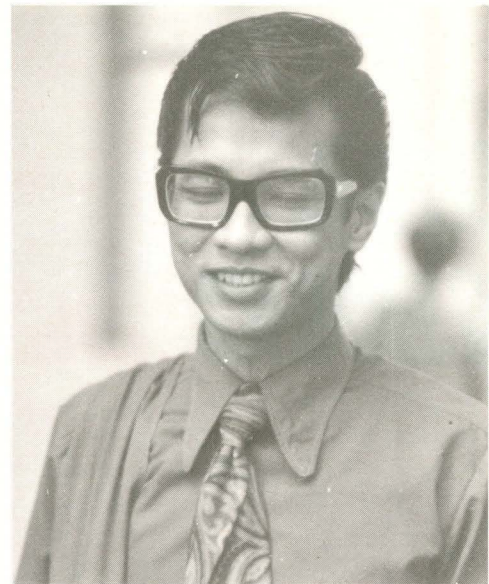




*Dollar Chen, secretary in Mission House, Calcutta, and wife of Jack*

# God's Nursery

by Jack Chen\*



*Jack Chen*

God's Nursery . . . yes, that is what it has been and is today. Carey Sunday School has brought countless young souls to the Lord Jesus and then these have usually joined the church to form the core of its present membership in every department. Statistics show that at least 50% of the present church membership have been through the Sunday School programme in some way.

What is it that attracts children, young people and adults to the Sunday School programme at Carey? The answer is, and can only be, the Lord Jesus. Through every level of teaching and every department of activity Christ is the central figure. The carefully selected curriculum consists of materials produced abroad and, currently, the adapted series of CEEFI which is the Christian Education branch of the Evangelical Fellowship of India.

## Nationals take over

The Sunday School has passed through many phases in the past decade. Initiated through the missionary zeal of British pastors and their wives, the Sunday School now runs mainly through the work and efforts of the national Christians who are members of the church.

Out of a total of about 25 teachers and helpers, only four are foreigners now! Another interesting fact is that over 50% of the teachers have come through the Sunday School as students and now have become teachers themselves.

## Several nationalities meet

Who makes up the student body of the Sunday School at Carey? I remember the childhood chorus of 'Red and yellow, black and white, all are precious in his sight, Jesus

loves the little children of the world'. That is how it is here. Children from all types of racial backgrounds wend their way to the church compound each Sunday. So we have those from Bengal, Orissa, South India, some Anglo-Indians and not a few Chinese children. A point to note about the children attending the Sunday School is that their parents are mostly non-church members and non-Christians. Then why, one may ask, do they send their children to Sunday School? There are two main reasons for this. Firstly, most parents want their children to polish up their grasp of the English language to enable them to do well in their school studies. Secondly, recreational facilities being almost a rarity in this vast and over-crowded city, most parents are glad to avail themselves of any good opportunity to get their children safely off their hands for even an hour. Carey Sunday School provides just the right attraction for this.

## Lives are changed

Through the years, parents have found out that not only does the Sunday School make their children's English better but their lives are made better too as they are brought into a personal experience of the Lord Jesus! Through the change in children's lives the Sunday School has gained for itself a reputation of making people better citizens. Let us take a closer look at a cross section of the student body. Naresh, 15 years old, is a young Hindu boy from Central India but now settled in Calcutta. He was getting very sceptical about the animalistic trend in his parent's religion which included the worship of pigeons, snakes and rats, when he was introduced to the Sunday School. The very first day he set foot in Carey Sunday School Naresh was attracted to the Lord



*Carey Baptist Church, Calcutta*



Jesus Christ through his class teacher who gave him much love, attention and understanding. He and his Sunday School teacher would go for daily morning jogs around the city park as the teacher exercised his Alsatian dog. Through these early morning contacts and the personal challenges of the Sunday School lesson hours, Naresh finally gave his heart to the Lord Jesus after less than a year of attending Sunday School.

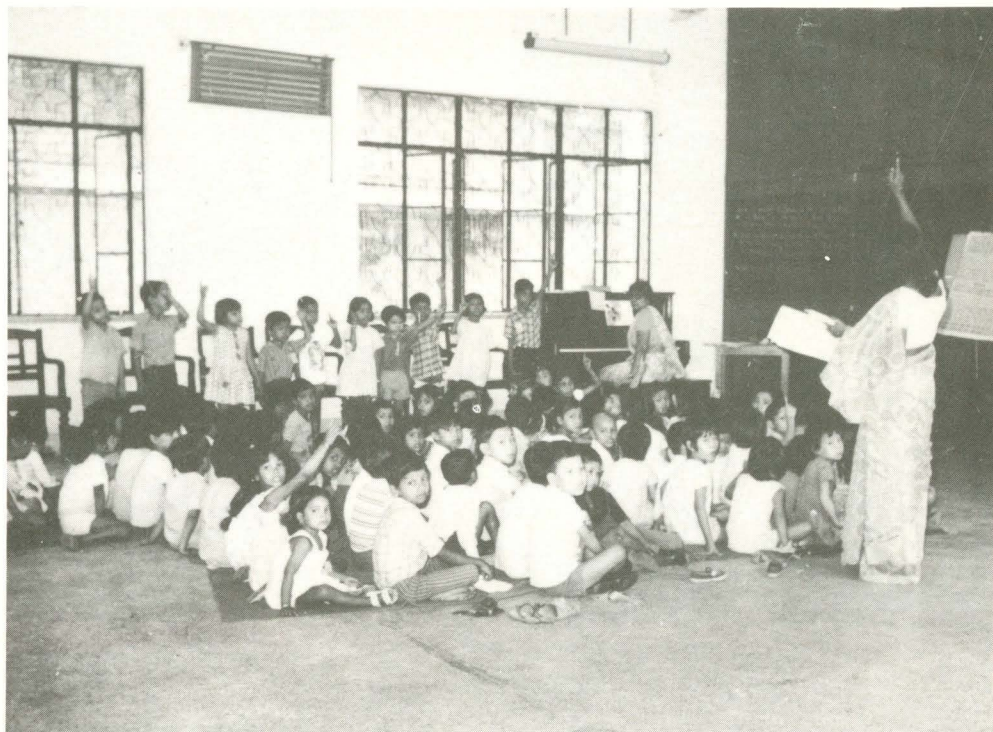
Though his parents do not fully comprehend the change that has taken place in their son they have expressed their pleasure in the good behaviour of Naresh since he joined the Sunday School! Today he is one of the brightest students in his Sunday School class and is a growing young Christian.

Li Fen is a young Chinese girl born and brought up in Calcutta. Her parents follow a religion that is a mixture of Buddhism, Shintoism and Confucianism. Often there seems to be more confusions than anything else! However, Li Fen's parents too heard of the Sunday School and all that it had to offer by way of 'English lessons'. So off to Sunday School Li Fen and her little sisters and brother were sent each Sunday. Mom would dress them in their best clothes and send them off on time each week. Soon Li Fen began to see the love and joy that came through a personal relationship with the Lord Jesus Christ. Today she is a Jesus person, and not only that, with the help of her Sunday School teacher she now has a weekly Bible Study in her neighbourhood, meeting sometimes in her home and at other times in the homes of other friends in the same building. Despite their poverty and lack in material possessions, Li Fen and her friends continue to rejoice in their Saviour.

#### Careful preparation gives results

One of the secrets of such rich dividends is the systematic programme of the Carey Sunday School. The entire Sunday School is divided into four well defined departments, placing children in each group according to their age and abilities. Each department then follows a graded course of lessons with selected Bible readings and lessons for home tasks.

The teachers who play a key role in the Sunday School ministry are mostly trained personnel. Many are in full time Christian work, others have had some formal training in Bible School and one of the recent projects has been to take young adults and upper teens who have come up through the Sunday School and impart training to them. Quite recently, three new teachers were commissioned this way.

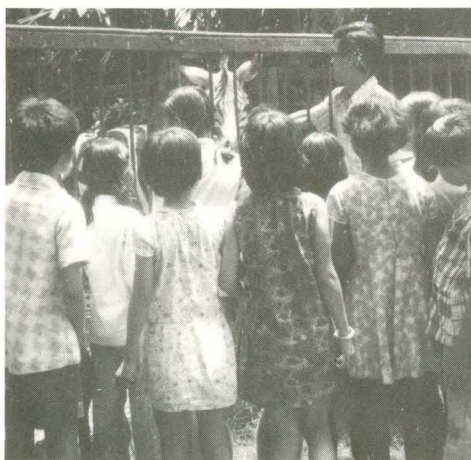


*The nursery of the Vacation Bible School*

Last, but not least, Carey Sunday School continues to grow because it is a giving Sunday School. From an early age the young ones are infused with a missionary vision. Today, Carey Sunday School gives towards the monthly support of the church missionary and his family serving in the Andaman Islands. (The Andaman Islands are a group of Islands right in the middle of the Bay of Bengal and roughly 800 miles from Calcutta.) Apart from that, every quarter, the Sunday School also disburses an average of 500 Rupees (about £34) to various Christian projects such as orphanages in tribal areas, Scripture Gift Mission and even to buy lesson books for other Sunday Schools in needy areas.

#### Recruiting in the holidays

In addition to its regular weekly ministry the Sunday School also runs an annual



*Sunday School outing to ex Raja's palace*

Vacation Bible School programme. For two weeks in the summer, when all the schools are closed for the summer vacation, most of the Sunday School teachers, along with some additional volunteers, slog hard through the heat and humidity to bring the message of salvation through Christ to the students. Most of those attending the VBS are Sunday School pupils but they in turn also make special efforts to bring in new friends who normally do not attend Sunday School. VBS has also proved to be a time of rich harvest as the lessons and teaching methods are geared to an evangelistic thrust. VBS in turn brings in new pupils to the Sunday School each year and this has been a vital factor in the continued growth of the Carey Sunday School.

#### The future is the Lord's

What does the future hold for Carey Sunday School? For sure, Carey Sunday School holds a great future for young souls because this is where many meet and find the Lord as Saviour. As a word of personal testimony in closing, I came to the Lord through the VBS programme after some years of attending the Sunday School. Later, in a space of three years, my brother and three sisters have come to a personal experience of the Lord Jesus Christ through the Carey Sunday School.

In this respect, Carey Sunday School's future rests firmly in the hand of the Lord Jesus Christ whom she serves.

\* Jack Chen is a deacon of Carey Baptist Church and a worker in the Sunday School.





*A tribal nurse checking for anaemia in the Under Fives Clinic*

That heading sums up the day I spent with Sue Headlam, affectionately known at the clinic as 'Shister', on one of her days away from the hospital. Sue called for me at around 7.30 am on a very pleasant, cool October morning. The mist, which earlier on was swirling in through my bedroom window, was beginning to lift from around the Hill Tracts.

I joined Sue and her staff in the landrover, still chewing my toast much to the amusement of the others who thought I wouldn't be up ready to go. That toast in fact let them



*Sue Headlam examining a baby*

# SISTER AT LARGE

by F L Wallace  
Chandraghona.

know just how near I was to being left behind. They were even more amused when we arrived at the clinic and I had to return to the house for my flash gun and spectacles. Sleepy head indeed!

Anyway we left the hospital and were driven sedately by the driver, Authoi, in the World Relief Commission Under Fives Clinic landrover towards our destination.

## **Driving can be hazardous**

When we reached the turn off to the Murriammoggert clinic I assessed the type

of road we were about to drive on and wished I had been driving. But like all the girls Sue started to put my mind at 'ease' by recalling the times they had driven down this road during the monsoon weather. Then the road was a quagmire and it took the skill of Authoi, and the four-wheel-drive of the landrover, to see them safely to the clinic and keep the vehicle from sliding into the canal on either side of the road. If someone designed an amphibious landrover it wouldn't go amiss at Chandraghona.

Well, eventually we reached the clinic, without any mishaps, where the staff very quickly and efficiently brushed out the clinic room and set up for business. At this point, as I said before, I had to return to my house for a couple of items.

By the time I came back they had already treated a number of patients who can number over 100 before the clinic closes. This day they treated 93.

## **Making a record**

My job that morning was to take some slides of the work for Sue and this I did. Snaps of Sue with the stethoscope in action; snaps of Lily dispensing the medicine; snaps of Shefalie making up the personnel detail charts; of others weighing the children for help in diagnosis by making comparisons with their ages, etc, and of Noni the most disliked Sister in the clinic, by the children anyway, because she is the one who gives the injections. We pause for a cup of cha| and my ears still ring from the yells of the children, wha-a-a-a, wha-a-a-a. I can now see the merits of not relinquishing my bachelor life, but at the same time I marvel at the



love and patience, interest and concern shown by Sue and her staff towards every mother and child. They certainly reveal the great love that Jesus had for children. 'Suffer little children to come unto me' must be their watchword. Well, tea is finished and Sue has taken a quick peep outside; about 50 is the report. That means multiply by at least two children per mother and the count of patients will then total about 100.

### **The routine of loving care**

The doors are open and the first three families are let in. The mother puts forward one of her children to be lifted into the swing for its weight to be checked. Wha-a-a-a, it's started, the clinic chorus all over again. I look at my watch, another two hours. Will I survive? I look around me, Sue unconcerned with the music sees the patients, Lily dispenses, Shefalie takes particulars, and that 'awful' Sister Noni continues giving the 'chorus' injection.

Sue took a few minutes to explain to me some of the actual things that are treated and which are most common. Scabies, worms and malnutrition. But when she explained a bit more about worm infestation I felt as though I should 'wriggle' out of my commitment and walk to the bus stand.

There is an echoing yell from inside. Out of the weighing sling the cry goes up again. Wha-a-a-a, oh! that 'awful' injection Sister.

### **Peace reigns occasionally**

Serenity again, I can hear Lily giving instructions as to the dosage of the medicine. Oh, no! here we go again, the injection chorus. Suddenly we're in a little trouble. A small boy has gone to the wrong mother and after she has taken a second look at him she realizes that he is not one of hers, poor 'Kuki', but it is all right, his proper mummy has seen him.

Just a quick note of the immunizations given. They are for protection against tuberculosis, smallpox, poliomyelitis, whooping cough, tetanus, diphtheria and measles.

Here we go again, the dreaded injection chorus, that 'awful' Sister!

Every family that comes for treatment is registered and a card is retained by the clinic, the mother is given a card with a number, etc, and when she comes again the details are all available on the production of the card.

What time is it? Not long now, the clinic will soon be closed, but what about the mothers who have arrived too late to be



*Noni, the 'awful' Sister, giving an injection*

attended? I know the staff would want to stay on because the need is so great, but they can only hope that those left will be early at the next clinic where their needs will be attended to. In a way I feel Jesus would and does approve. 'Suffer little children to come unto me' is what he urged. Closing down the clinic has its problems, a mother has returned from her home having forgotten how to take the medicine. Children

are poking their arms through the bars on the window, mothers are banging on the doors, and there is the constant noise.

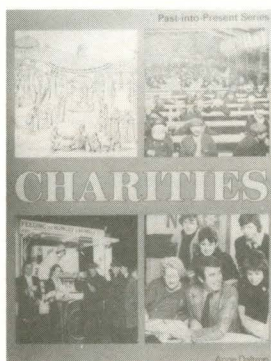
Finally the last to be seen that day is dealt with. I can hear Sue, for the last time, asking, 'Ki awshabeda?' (What is bothering you?) and finally, everyone is finished, including that 'very nice' Sister who gives the injections.



*Sue Headlam with the Under Fives Clinic team*



# BOOK R E V I E W



**Charities, by Anne Daltrop**  
Published: B T Batsford Ltd £3.50.

In this attractively illustrated book the story is told briefly of British charities from the Middle Ages till today. Concluding chapters introduce the reader to charity law and administration, methods of finance, the place of the voluntary worker in the welfare state, and current problems for charities. Like others in this series (Batsford Past-into-Present Series), the book is intended primarily for 13 to 16 year-olds and for use in connection with project work and integrated studies. Obviously the author, an experienced teacher, had to be selective, but it seems strange that there is so little reference to the religious motive in charities in modern times, and no mention at all of missionary societies, not even in the section on overseas voluntary organizations.

ASC

**The Church, by G C Berkouwer,**  
Published: Inter Varsity Press £6.95.

By arrangement with the American publishers, the Inter Varsity Press in planning to make available to British readers a number of titles in the series of 'Studies in Dogmatics' by the Professor of Systematic Theology in the Free University of Amsterdam. This is the first volume, a translation into English of a work published in Holland in 1970 and 1972. It presents a careful study of New Testament teaching in the light of current debate. The breadth and depth of the author's reading is evidenced in the helpful footnotes which have the added value of indicating the most important contemporary literature on the subject. After an introductory chapter the material is organized in four divisions based on the Nicene Creed: The Unity of the Church, The Catholicity of the Church, the Apostolicity of the Church and the Holiness of the Church.



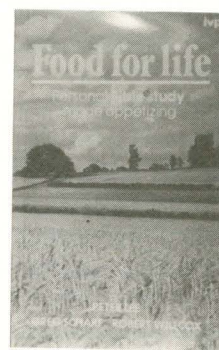
This is a book for the serious reader, to be read slowly and with care. Occasionally the use of theological jargon makes the reader impatient; and the weight put upon sentences from the New Testament raises questions in his mind. But the effort of studying the work brings rewards, for the subject matter is so relevant to what is being discussed among Christians today in relation to Christian Unity. Those exercised about the reply of the Baptist Union to the Churches' Unity Commission on the Ten Propositions would do well to study the chapter on Apostolic Succession within the context of the division of which it is part.

The whole subject is most relevant to world mission also. Particularly helpful are the discussions on proselytizing (in relation to the unity of the Church), on the boundaries of the Church (in relation to Catholicity), and on Cyprian's dictum: *Extra ecclesiam nulla salus*.

ASC

**Food For Life, by Peter Lee, Greg Sharf and Robert Willcox**  
Published: Inter Varsity Press £1.50.

This is a Bible Study aid with a difference. The authors claim that it makes personal Bible study appetizing. There is an introduction dealing with such subjects as 'Why study the Bible?' 'Where to start' 'Prayer' 'Problems' and others. Part II deals with basic studies for the new Christian and guides the reader through the heart of the gospel. Part III branches out to give examples of various ways of approaching Bible study. It offers a selection of subjects and passages so that the reader's overall knowledge of Bible teaching accumulates. Part IV goes further still and points to some more mature and stretching study, and looks at some issues one might not meet in the early days of a Christian life.



The readings are chosen under subject headings rather than taking the reader straight through a book of the Bible. It is well presented with a good type face and provides a help in Bible study for at least a year.

AEE





## IN ZAIRE

In October 1976, Barry Westin attended a Youth Conference weekend with other young people from West Cliff Baptist Church, Bournemouth. He did not particularly want to go but filled a vacancy which arose from a last minute cancellation. It was during the Sunday morning service that he handed over his life to Christ. He did not tell anyone about his decision but it was obvious to those people who knew him that he had dramatically changed in his whole outlook on life.

Barry was baptized in January 1977. Later that month he first felt God calling him to service overseas, when a Roman Catholic Brother spoke at Barry's school (St Peter's RC School, Southbourne) of the need for helpers in an RC project in India. Barry was received into membership at West Cliff Baptist Church in February 1977.

# SERVING THE LORD

After talking with BMS missionaries, and with the BMS Personnel Secretary, Barry offered to serve with the Society in Zaire for one year, under the agreement that he would pay for his own travel. The son of a hotel owner, Barry is used to cooking and general maintenance work. In August last year he left for Kimpese to assist Jon Spiller in the catering and other work at CECO, the Protestant Centre for Co-operation.

## IN BANGLADESH

Helen and Mike Ewings are members of Walsworth Road Baptist Church, Hitchin, Hertfordshire and their two daughters are named Joanne and Sarah. Helen trained as a teacher and Mike was a Sales Administrator. They were baptized in 1975 and later God led them to offer for service to the BMS. At the time of their offer the BMS were looking for an administrator for the Christian Hospital at Chandraghona, Bangladesh, and Helen and Mike expect to leave for Bangladesh this month going first to Barisal for language study and then on to Chandraghona. They say that through the period of preparation and waiting for visas they have rejoiced in the words of Isaiah 'They who wait upon the Lord shall renew their strength'.



## ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(1-23 December, 1977)

**General Work:** Anon: £300.00; Anon: £10.00; Anon: £0.10; Anon: £2.00; Anon: £10.00; Anon: £5.00; Anon: (Cymro) £20.00; Anon: £5.00; Anon: £18.00; Anon: £50.00; Anon: £10.00.

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**Relief:** Anon: £10.00; Anon: £10.00.

**Women's Project:** Anon: £10.00.

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Miss G M Yelf	100.00

## MISSIONARY MOVEMENTS

### Arrivals

**Dr J F and Mrs Carrington** on 10 December from Kisangani, Zaire.

**Miss B Earl** on 10 December from Pimu, Zaire.

**Rev D and Mrs McClenaghan** and family on 10 December from Cuiaba, Mato Grosso, Brazil.

**Miss J Wells** on 12 December from Dacca, Bangladesh.

**Dr E W and Mrs Burrows** and family on 15 December from Serampore, India.

**Rev B V and Mrs Williams** and family on 17 December from Ponta Grossa, Brazil.

**Mr F Mardell** and Brian on 19 December from Chandraghona, Bangladesh.

**Miss V A Bothamley** on 27 December from Vellore, India.

### Departures

**Miss R Page** on 4 December for Mbanza-Ngungu, Zaire.

**Miss W N Hadden** on 4 December for Yakusu, Zaire.

(Miss Page and Miss Hadden are on a private visit.)



# The Young People's Department

usually known as YPD, aims to provide a service of up-to-date ideas and information for children, young people and their leaders. Here are a few of the current publications.



**BMS Summer Programme**

**Bexhill**

A	22nd July - 5th Aug	(N. Devon)
B	5th-19th August	29th July - 12th Aug
		12th-26th August

theme : 'Here is the

**Shabbear**

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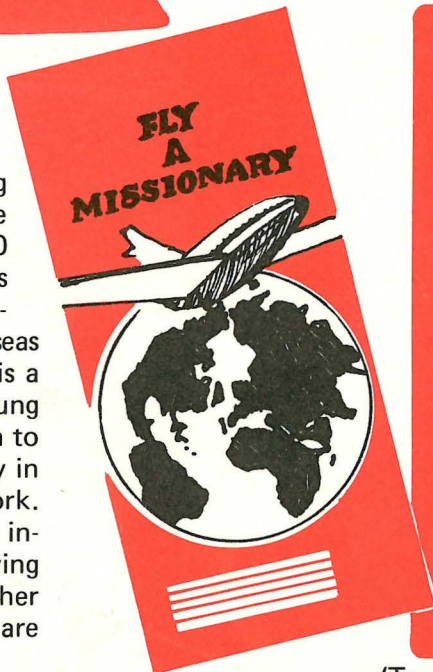
For young people, aged 14 years and over, and families

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News'

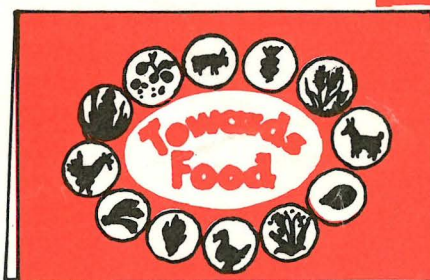
Summer School provides a good holiday for young people, with the opportunity of sharing fellowship and learning about world mission. All our schools have excellent facilities and a varied programme. Send for your brochure and booking form now!

'Fly a Missionary' is the 1978 fund-raising project for young people and children. We aim to raise £10,000 to pay for the air fares of some of the missionaries going overseas during the year. This is a great chance for the young people of your church to get involved practically in overseas missionary work. Copies of the special introductory leaflet giving full details and other resource materials are available from YPD.

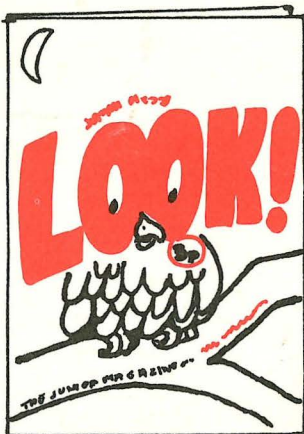


The Young People's Secretary is available to speak in churches and to lead conferences on overseas mission for youth leaders, Sunday School teachers, etc.

'Towards Food' is a collecting card, ideal for use with younger children. The card is filled up piece by piece as the money is collected.



'Look,' the children's magazine of the BMS, comes out monthly and contains stories, competitions, things to do, etc.



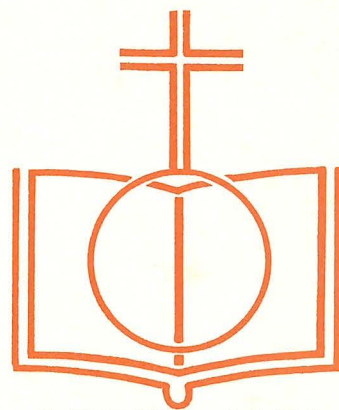
Copies of any of these leaflets, and other young people's literature, are available from BMS/YPD.



Missionary

# HERALD

The magazine of the Baptist Missionary Society



APRIL 1978

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Medical Work: Anon: £10.00; Anon: £4.00.

Agricultural Work: Anon: £5.00; Anon: £10.00.

Legacies	£	p
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Hilda May Isaac	10.00	
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Mrs J M Pettman	1,000.00	

## MISSIONARY MOVEMENTS

**Departures**  
Dr S F Thomas on 2 January for Diptipur, India.

Miss A Weir on 11 January for Tansen, Nepal.

Miss P James on 11 January for Cuttack, India.

Miss C Whitmee on 11 January for Balangir, India.

Miss J Wells on 11 January for Dacca, Bangladesh.

Rev and Mrs N Walker on 24 January for Point  
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# COMMENT

For anyone interested in walking, say, the Pennine Way, or another of the trails open in these islands there come opportunities, when the route reaches high ground, to look back and discern the path along which one has travelled. It is possible, from such a vantage point, to observe the windings of the path and the variation of its terrain, in a way which is denied to a person when they are walking on the level.

## A vision appears

A centenary forms, as it were, a vantage point from which to look back and discern the path which has been followed and make some assessment of the 'journey'. This year we celebrate with the Church in Zaire, one hundred years of protestant witness in that country of central Africa, and what a remarkable story it is. It really began when the imagination of the people in the British Isles, and those in other countries was stirred by the story of David Livingstone as related by H. M. Stanley.

## The plan is presented

For the first time people in the west became aware of the potential of that hitherto largely unknown country of Africa. Not least of those showing interest in these places was the Christian church. It coveted these people for Christ. Admittedly in moving towards this hope mistakes were made and, as always, looking back with the advantage of hind sight, we can see where we would have been wise to follow a different path at certain times, but the task was undertaken at great cost and with the sacrifice of many lives because men and women saw Christ standing on that far shore and beckoning them to join Him in proclamation of God's redeeming grace. It was at the call of the Master and through love of their fellowman that they undertook the long journeys, faced all the hazards to life, and accepted primitive conditions in order to bring the light of the knowledge of Christ to the 'dark continent' as they called it. Undoubtedly, from a Baptist point of view the architect of our Congo mission was Robert Arthington, a successful Yorkshire businessman who lived a very simple life style himself and donated most of his money to the work of Christ. He saw the tremendous opportunities for the spread of the gospel in Congo before most other people, and he wrote to the Baptist Missionary Society in May 1877 urging them to make a survey of the Congo

river with a view to establishing stations along its length and linking up with the Church Missionary Society which had stations established in Uganda, so that there would be a chain of witness from the east coast to the west across the breadth of Africa. What is more he was prepared to back his suggestions with financial support. He donated £1,000 — a tremendous sum in those days — to finance an exploratory journey into the Congo Kingdom.

## The seed which became a tree

What remarkable vision he had and how much his judgement has been proved the right one in the years which have followed. Acting on Mr R Arthington's suggestion the BMS asked two of its most able missionaries, George Grenfell and Thomas Comber, to carry out the survey for them. These men were, at the time, in the Cameroons and gladly they undertook the task. This is not the occasion to relate the details of that enterprise nor the actual founding of the Congo mission. But now is the time to mark the beginning of the celebrations by which we shall note how God has blessed the work and witness of the church in, what today we know as Angola and Zaire through one hundred years. The tiny seed, like that of mustard, has grown into a vast tree sheltering so many.

The Church in Zaire has grown to such an extent that it is administered in five regions. It has received back from the government the schools which were nationalized, and is now looking forward to the next hundred years of witness to the Saviour. The Church in Angola also is energetically alive and, though faced by many difficulties, is nonetheless able to report large numbers of baptisms and a keenness everywhere to forward the work of the gospel.

## Let the thanksgiving begin!

With this issue we mark the beginning of our rejoicing before God at the centenary of the birth of our work and witness in the Angola/Zaire area of Africa. But we do not stand gazing nostalgically into the past. We rejoice because we can see the magnificence of the 'tree' today. We bless God for the growth and for what He is doing now, full of awe at what has been achieved under His blessing, and with our Zairian and Angolan colleagues we step confidently into the new century.



# São Salvador : The Beginnings of the Congo Mission

by Clifford Parsons

In 1482 Diogo Cao, the Portuguese navigator, discovered the mouth of the Congo river, and nine years later Roman Catholic priests arrived at Mbanza Kongo where they built a cathedral dedicated to St Saviour, São Salvador. Their work continued for 200 years but failed to make any lasting impact on the religious life of the people.

In January 1878, almost 400 years after the arrival of the Portuguese, Comber and Grenfell made a prospecting visit on behalf of the BMS, returning again in July to call on the Kongo king at São Salvador. Their purpose was to gain his support for the opening of an overland caravan route between Musuku, 60 miles from the river mouth,

and Stanley Pool, 200 miles higher up, so by-passing the troubled waters of the cataract region.

## Friendly king but hostile chiefs

During their short stay they soon found that the king's writ did not run far beyond the immediate neighbourhood of the capital. When they moved north-east in the direction of the Pool the chiefs at Makuta refused to let them pass. Nevertheless the king's friendly attitude, the kindness of the people and the agreeable climate encouraged them to recommend São Salvador to be made the Mission's first base.

A year later, in July 1879, Comber was back for the second time, accompanied by his young wife and three men colleagues, Hartland, Bentley and Crudgington. They had walked the 90 miles from Musuku and their three tons of baggage had been carried in 60lb loads on the heads of 120 carriers. There were tents, personal luggage, equipment, food and barter goods, the latter to be used in lieu of currency.

Again they had a good welcome and were loaned houses of wattle and daub while making preparations for permanent buildings of their own. But before long all had gone down with fever and on 24 August Minnie Comber died. A week later Comber set out with Hartland for Makuta, the first of 14 attempts to get through to the Pool in the next 18 months. Their passage was always barred and on one occasion Comber narrowly escaped with his life.

## Stanley Pool is reached at last

Early in 1881 the four men decided on a change in policy. They closed the mission, leaving the keys with the king, and went down to Musuku. From there Bentley and Crudgington attempted to force a way along the river to Stanley Pool, and they succeeded. They seriously considered abandoning São Salvador altogether, but on their return in April were abashed by the warmth of the people's welcome. 'The heartiness of our reception,' wrote Bentley, 'made us feel half ashamed that we had entertained the thought of withdrawal.' So São Salvador was retained.

However, the thrust of the Mission's work now moved to the river and for the next five years São Salvador rarely had more than two missionaries at any one time. Only Weeks and Cameron stayed any length of time, but that was in the future. In April 1881 Hartland was alone, consolidating the work of the previous two years. São Salvador was a small town of 200 houses and a



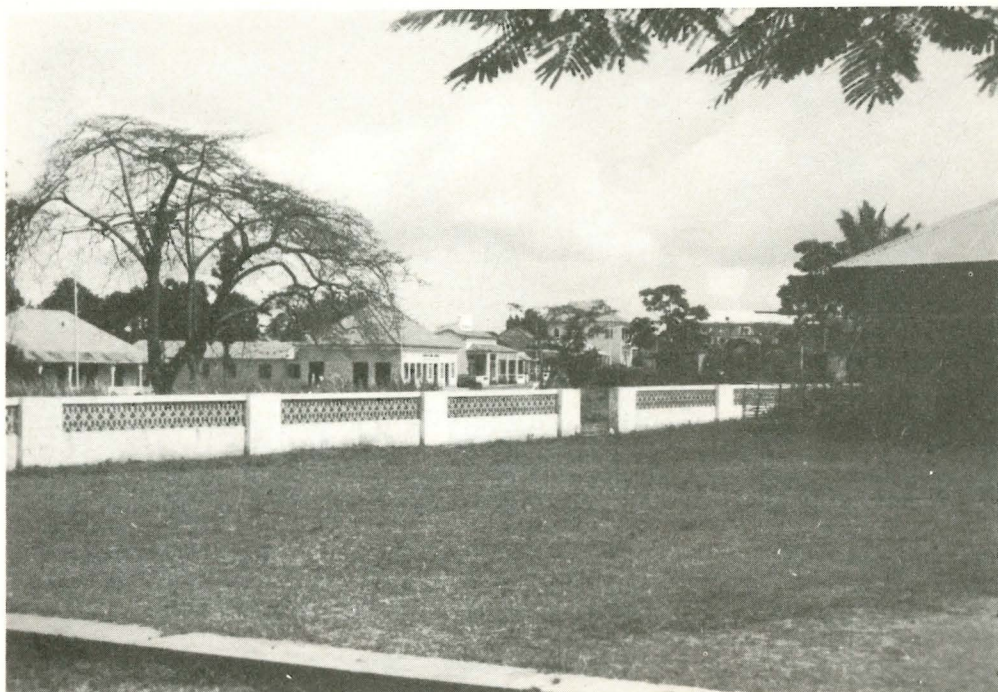


population of about a thousand, but there were hundreds of villages in the fertile country surrounding it. At first the missionaries had held Sunday worship in English with their Cameroons workmen, but the king himself pressed them to preach in public under the great palaver tree and this they did through interpreters.

### **The work is tough and takes it toll**

The pattern of work evolved in the Cameroons was repeated on the new mission, informal school sessions for local boys, medical help where requested and training in manual skills from the craftsmen from Cameroons. The physical exertions were great. Trees had to be felled, the timber logged, dressed and transported. Lime was burned for mortar. As they worked the men picked up the language and learned the ways of the people. From time to time they attempted to pass through or outflank Makuta. At Mwala they set up a sub-station, doing medical work and making friends with the people. The transport of supplies from Musuku was a constant drain on time and energy, and when the agent gave up, Comber and Crudgington were away three months making alternative arrangements. Finally they asked the Committee to re-appoint Grenfell to be manager of the Mission's own base station at Musuku. This was done and 18 months later the base transferred to Underhill, hard by Matadi.

At the turn of the year 1881-82 Herbert Dixon and John Weeks reached São Salvador, so freeing Hartland for work on the river where 13 men and one woman were to die in the next five years. The two men continued with building, teaching and medical work, tasks they could undertake while still learning the Kikongo language which few could master in less than two years. There was regular contact with Underhill, and Comber and Hartland were on hand in any emergency. Comber earned the nickname 'Vianga-vianga' because he was constantly on the move, encouraging and helping where need arose. It was a sad blow to him when his friend Hartland died in May 1883 at Underhill. Not long after, Dixon had to go home gravely ill and Weeks was left on his own for the best part of a year until George Cameron arrived in October 1884. On occasion new missionaries were sent for several months to São Salvador for acclimatization and to see what was at that time the only settled work. Cameron was on his own when Alexander Cowe reached São Salvador on 1 May 1885 but he died within the month, and Cameron was alone again.



*View of São Salvador showing the great palaver tree under which first services were held*

### **First-fruits of the Mission**

Despite the constant changes, witness to the Gospel was being given all the time, by the missionaries and by the Cameroons Christians. In March 1886 Comber travelled up with Weeks and his wife just back from England. He found the work at São Salvador more settled. Services were being conducted in the schoolroom instead of in the open air. The school had 57 pupils, 30 of whom lived on the station. The king seemed less friendly than he had been before, but some of the leading men were at the service and it seemed right to Comber that his personal boy Mantu, who had made a profession of faith some time previously, should be baptized among his own people. Accordingly they went down the hill to the river where Mantu was baptized on 29 March 1886 to become the first-fruits of the Congo Mission.

In September, Bentley returned from the long furlough during which he had completed his work on the Kongo Grammar and Dictionary, bringing with him Carson Graham and Ross Phillips who were destined to give São Salvador continuity of staffing for many years ahead. Two months later, Comber was once more back at the station which was so dear to his heart, and when he preached from the text 'Old things are passed away, behold they are become new' he sensed, he said, a new eagerness of spirit in the congregation. The king forbade his wives to attend the service, but three came to Comber secretly saying, 'Never mind if he kills us. We don't mind dying for Jesus. He died for us.'

Returning to Underhill, Comber began to show signs of exhaustion. In March, two of his young colleagues died in his arms on one day. He took a sea voyage to recover, but his condition worsened. Again he put out to sea, but this time there was no return. On 27 June 1887 he died off the Mayumba coast. Before the year ended the first church in Congo had been formed at São Salvador.



*Cemetery at São Salvador with graves of early missionaries —*

*Mrs Thomas Comber  
Alexander Cowe  
Mrs Ross Phillips*





*Communion service at the Women's Centre, Kinshasa, Zaire*

# Women's Work in Angola

by Phyl Gilbert

Women's work in Angola was an integral part of the life of the Church. From the very beginning with the first women church members, such as Mama Wavatidi, women have played a tremendously effective part in the worship, witness and outreach of the fellowship, and have a very great influence inside and outside of the church. Even today, one can see the difference this has made in homes of many of the Angolan women, who were taught by the earlier missionaries. These women have settled in different places. Many came to Kinshasa, where their husbands had positions of responsibility in commerce, in business and in the church. Many of them have become leaders amongst the women in the churches of such places as Kinshasa, Matadi, Mbanza Ngungu, Kuilu Ngongo, Lukala and Kimpese.

## **A many-faceted work**

There was never a separate department for the women's work in Angola, as has emerged in Zaire. In every church centre there were well-attended women's meetings, for prayer and Bible study, for sewing, for hygiene lessons, for infant care and other classes, and each year many would gather for the Women's World Day of Prayer meetings. Women had their choirs and they would take part in hospital and dispensary services and in visiting the sick and those in prison. In

the São Salvador women's meeting, each part of the town was divided into sections, with a woman deacon responsible for visiting and keeping in touch with a list of the women in her area.

Women deacons also played a prominent part with the missionaries in itinerating into the villages. On every trip we did, lasting perhaps two or three weeks at a time, women deacons would share the conducting of worship, preaching, speaking to the children, and the special meetings for the women. From time to time Bible study courses would be held for the women deacons and leaders. They would come from nearby villages to share in this time of retreat and renewal.

## **'Warriors for the truth'**

Some of these Angolan women leaders were tireless in their fight against witchcraft, immorality and other evils — unafraid to speak out, or of being unpopular. They were indeed 'warriors for the truth.'

A Bible study group I had in São Salvador, of about twenty women deacons and leaders, was one of the most helpful and inspiring I have ever attended. They were outstanding in their knowledge of the Bible, in their Christian maturity and experience, and in their desire to live for Christ and to spread the Good News to others.

Every big market day in Kibokolo, hundreds of women would leave their market baskets outside the church door, and come in to share worship together before the commerce of the day began.

Women took an active part, too, in Sunday School and youth teaching, and in training the girls who came in to the boarding schools and the young nurses who came in to the hospitals.

Women and older girls took seriously their responsibilities in the educational programme, especially in teaching the younger children and the older girls. The method may have been 'old-fashioned'; discipline was very strict, and the girls were made to work hard, but the moral principles which were taught produced some fine women, who today take their place in leadership amongst the women, and in the homes.

## **What is being reconstructed now in independent Angola?**

It is very difficult to say what is happening inside Angola today as there is no news at all coming through to us here in Zaire from Angola.



The following are one or two glimpses we have had since the return of the refugees in 1974/75:

(1) Though faced with persecution, with no pastoral oversight and the fact that the missionaries had had to leave, the women who remained in Angola from 1961-74 did not lose their faith in Jesus Christ. Some people in 1961 were saying the Church would die, but it did not, and it will not. Though there were no church buildings in which to worship, some of the older women with deep faith and untiring zeal met together in one another's homes to pray together, to encourage and help others and to teach the younger people; so that, when pastors and missionaries were able to return in 1974/75 they found a live Church in Angola, and they found people instructed and prepared for baptism. Since independence there has been an open door for the Gospel and hundreds have been baptized.

(2) Those women who were refugees in Zaire, but who were able to return to their homeland during the past few years, have taken back with them many new experiences and more sophisticated methods of organizing the work among women. From time to time requests have come through to us in Zaire for books, ideas and information, to help them to organize their women's work. In some areas they have already set up the Women's Committee, appointed a President, a Secretary, and a Treasurer, and started sewing classes, reading classes and other groups. In some places the women have helped to organize classes for the children, and for the girls.

Nurses and midwives who received their training and experience in Zaire and who have gone back to Angola are helping the people in the villages where they have settled.

### Rebuilding the walls

All this, in spite of the fact that the Angolan women who returned to their homeland found life extremely hard at first. There was just forest and bush, with no gardens, no food, no houses. They cleared the bush and chopped down trees; they planted their manioc, beans, cabbage and other food, and searched in the forests for roots, sweet potatoes, palm nuts, caterpillars — anything to feed their hungry children — until they harvested their first crops. They also walked miles to find some salt, or sugar, or tea, or a piece of dried fish, yet still found time to help in the rebuilding of the church in their area, and time for the women's meetings and for evangelism. Since they returned to



*Women at a seminar*

Angola there have been over 1,000 baptisms, many of them women and older girls. These are the results not just of the pastors' work, but also of the witness of the women.

In some areas there is still fear, fighting, chaos and a return to hiding in the forests, and once more thousands have become refugees in Zaire. Perhaps our main contribution to the Church in Angola at the

moment is to pray and work for peace. The women want peace. They work for it and pray for it in order that they may get on with the daily business of living, of working and serving, of worship and witness. They wish to contribute to a future Angola where there is peace, security and mutual working together for the good of the whole population.



*Women presenting the offering at a Women's World Day of Prayer service*





*Mrs W D Grenfell leading a service for women at Kibokolo*

From the beginning of the Congo Mission, the overall plan of the BMS was to form a chain of mission stations along the Congo river from Matadi up to Stanley Falls. At that point, they would only be 500 miles from the Church Missionary Society station at Menga in Uganda. It was a marvellous visionary plan and, in spite of many obstacles and great difficulties, this plan was carried through. But it should be noted that Kibokolo, being many miles south of the river, does not fall on this line, and in 1899 the chain of stations was far from complete. Why then this diversion from the line?

#### **Diverted by the Spirit**

It came about because of one man, Holman Bentley, who was led by the Holy Spirit to visit the Zombo plateau in 1894. He had written letters to the BMS Committee about the Zombo people in 1891, but when he actually visited the district, he was deeply moved. (An account of this journey is given in Bentley's own book, *Pioneering on the Congo* Vol 2 pp 204.) On his return from this trip there was a letter waiting for him from the Home Committee, suggesting the building of a church on the lower Congo, in memory of the Comber family — three brothers and one sister — all of whom had laid down their lives in the task of opening up Congo for Christ. Bentley replied that a far more fitting memorial to the Combers would be to open up work on the Zombo plateau and, on his next furlough, he carried the Committee with him, and a cable was sent to Thomas Lewis suggesting that he make an exploratory trip to the plateau which is 3,300ft above sea level.

The story of this trip is fascinating, but far too long to tell here. (It can be read in *These*

*70 Years* by Thomas Lewis pp 172-174.)

Fear, occasioned by a matter of soap-suds in the local stream, angered the witch doctors and people, and the visitors were driven noisily away. As they went on their way the party had to pass through a district where a local tribal war had closed all the roads. At the barrier they discovered a very large party of Zombos who were on a trading journey to the Congo river near to Matadi, and it was important for them to continue their journey. Lewis called all the chiefs together for a palaver (they knew him) and the result was all were permitted to pass on their way.

When the Zombo traders returned, the story they told to their chiefs caused the latter to change their minds so that Lewis was invited to return and start work at Kibokolo. All this took time, of course, and it was not until June 1899 that Lewis was able to return to Zombo in order to select a site for the beginning of the work.

#### **'Moral and spiritual darkness is appalling'**

He had sent home to Mission House a report of that first trip. It can be read in Mrs Lewis' book, *An Englishwoman's 25 years in Tropical Africa*. The report says, 'From native reports we were prepared to see large townships, but we were astonished to find so many people everywhere. Nowhere on the lower Congo is there anything that can bear comparison with Zombo for population, and without any reservation we can say that this district represents a most promising field for missionary work. Superstition and heathenism are rampant everywhere and the moral and spiritual darkness is simply appalling. We witnessed sights and scenes which are only possible to the most degraded of human beings. The houses are full of

# KIBOKOLO, T MEMORIAL S 1899-1961

by Dav

fetishes and charms and we came across fetishes which even our carriers had never seen before. One thing interested us all, and we found it in many towns, it was a "trap to catch the devil". The idea was very commendable . . . but all confessed that the trap had not caught yet.'

After he had retired, Lewis wrote, 'Looking back from this long distance, it is nothing to wonder at — that the work made no headway — for Zombo was the stronghold of witchcraft and Kibokolo its inner citadel. All the cults had their votaries there, and if their power broke at Kibokolo there would be no hope anywhere else. The witchdoctors were a desperate gang. They watched carefully, and turned every incident against us. Fear was their chief weapon, and they exploited the credulity and superstition of the country to the full. Any person found visiting our house or coming to the services



*Kibokolo Church*



# THE COMBER STATION

id Grenfell

was likely to be charged with witchcraft and found guilty. So the people kept away.'

## Fighting was the order of the day

One of the encouragements was the loyalty of the Kibokolo towns close to the station. Lewis tells us that Kibokolo was the name of the district, comprising some thirteen towns and villages, each one with its own chief. But at one time there probably was a particular town of this name. The whole district was, in fact, made up of groups like this, some even larger, and the purpose behind the groups was defence, for there were often wars between them. One of the causes of dispute was the site of the district market. The next nearest big group of towns was called Kimalomba, less than a mile away, and it had a very ambitious chief (called Nkila Nkosi — the lion's tail). In 1903 war between the Kibokolo and Kimalomba groups broke out, but the Kimalomba group

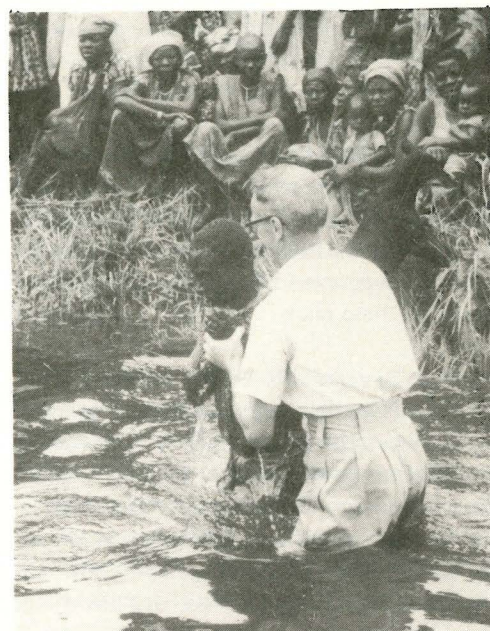
were able to get government support with arms and soldiers. When the attack came, the Kibokolo chiefs approached Lewis for help. They knew he had a gun, but he refused to join the fray or lend them the gun. This made them very angry for they believed he had let them down. In the fighting the Kibokolo towns were all destroyed and the people had to flee for safety.

It was seven years before anyone returned, and then only three of the towns were rebuilt. During this period the only work that could be done was to make long itineration trips over a very wide area and often through hostile districts. These trips were valuable in that the Society gained much knowledge of the people, and saw the great possibilities there were for the spread of the Gospel. Without this knowledge the work would certainly have stopped, for subsequent to the fighting there was much talk of closing down the Mission.

In 1912 the membership of the church was only eight. Three people were baptized in 1915, but as there was a loss of three the membership remained at eight. Seven people were baptized in 1916 and a further five the following year, but the total membership at the beginning of 1918 was only eighteen. 1918 saw the end of one tragedy, World War I, but it also saw the beginning of another disaster — a world-wide influenza epidemic. This reached Kibokolo and began to take a heavy toll of life.

## 'Flu makes a difference

The missionaries knew what was happening in Europe and the rest of the world, and knew also that there was very little they could do for the vast numbers of people on the Zombo plateau. They, therefore, decided that they would confine their efforts to the three towns that were close to the mission station and the results were remarkable. While thousands of people died in the surrounding areas, including many witchdoctors, very few patients were lost in these three towns. This amazing fact was not lost on the Zombo people and the result was a vast increase in the number of inquirers for baptism, so that in 1920 the number under instruction was 1,297. In view of this number it is surprising to learn that in 1919/20 only 41 people were baptized while in 1921 there was no one. This was because when, under instruction, the inquirers learnt that they could no longer practise witchcraft, polygamy and other heathen ways, a great many dropped out. But the tide had turned and the church membership began to grow.



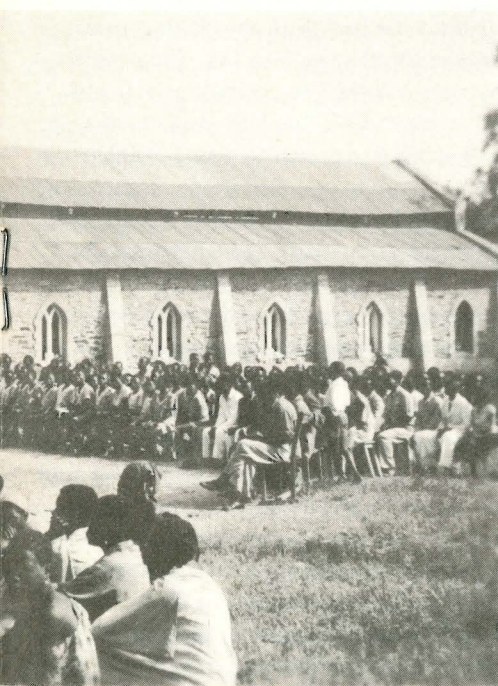
*Rev W D Grenfell baptizing a convert*

In 1924, it was decided to build a church in stone. Kibokolo is sandy and the nearest source of stone is four miles away. 40,000 stones were needed for the building and since every stone had to be carried by hand it meant a round trip of eight miles for each one. Totalling this up reveals that the distance walked was equivalent to five times round the world. A wonderful story!

## Bonfires made of fetishes

Up to 1932, there was no qualified medical worker at Kibokolo, so the missionaries themselves did just what they could to help, and it was a remarkable work. In 1930 for example, more than 8,000 people had been treated, and it became apparent that a proper dispensary was needed. This was built by the Rev Edward Holmes and opened in 1931. Dr Adams of the Nigerian Medical Service spoke to the assembled company at the opening ceremony. He told them that if they wanted a qualified doctor, they would have to dispense with the services of the witchdoctor, and throw away their fetishes.

The deacons took note of this and decided to visit all the towns and persuade the people to burn their fetishes. The results went far beyond their wildest dreams and in most of the towns there were large bonfires of fetishes. This effort came to an abrupt end when a government official arrested some of the leading deacons — for travelling without a permit. From 1932 there was always at least one qualified nurse at Kibokolo, and



*continued overleaf*



## KIBOKOLO, THE COMBER MEMORIAL STATION

*continued*

by 1960 the BMS had plans to build a large hospital there for which they had been granted a large plot of land. Unfortunately, the civil war of 1961 and the removal of most of the people to Congo as refugees put an end to these plans.

So, after 20 years without any progress, the church at Kibokolo began to grow. Progress was slow because the people were so steeped in witchcraft and so much in the power of the witchdoctor. The latter did not give up the struggle easily, and every few years the church had to meet the attacks and accompanying intimidation of a popular non-Christian, then later, sub-Christian movement.

### **Conflicting movements were many**

In 1921 there was the 'Prophet' movement of the lower Congo but this had little effect in Angola. Then not far from Kibokolo a witchdoctor began a movement called Nkosi (Lion) and toured the district looking for witches. No one could escape being tested and, if found to be witches, they had to confess and pay the fine imposed. The movement, however, overreached itself and died out. In 1940 there was a widespread but short-lived movement called Kidista. For a fee the 'doctors' would give one the power to see and talk to the dead. They also had the power to bestow 'eternal life'. This was followed in 1943 by a similar movement called Kimboteke but this lasted much longer. It said the dead could return, but

only if all the people accepted the teaching of the movement, and obeyed the rules. Naturally the Christians were an obstacle to this and as a result many suffered physical injury. We toured the districts to support our people and to try and reach the non-Christian, but after we approached a kimboteke town, everyone ran away.

### **Christians led astray by Simão Toko**

Much more serious was a sub-Christian movement that began in 1950. It was a breakaway from the Baptist church in Leopoldville, but the leader was a Zombo, and so were all his followers. He was a man called Simão Toko, who had been through the school at Kibokolo, and who had an attractive personality, and a great love of music. He went to Leopoldville and formed an excellent choir attached to one of the churches. Then he came under the influence of the Watch Tower Movement, and when in 1950 he was disciplined by the church for a moral lapse, he withdrew the whole choir from the church membership and began his own movement. The church lost some really fine Christians amongst the two to three hundred followers he attracted, all Zombos. Because the Watch Tower Movement was proscribed in the Belgian Congo, the government rounded them all up and returned them to Angola, just dumping them at the frontier, right into our church district. The Portuguese sent them in groups to the surrounding towns to be fed and housed while they decided what to do with them. The effect this had on our own church was that we lost a total of 72 members — chiefly from Simão's own town, but other Angola churches suffered greatly. Eventually the

authorities moved the skilled members of the party from Congo to Luanda, and the unskilled to a district called Nova Caipemba.

Looking back it is interesting to note some of the statistics of the history of Kibokolo. From 1929 to 1939 the number of baptisms increased sharply to 1,771 and the membership reached 2,117. The next seven years were difficult because of the activities of the native movements, and 1944 was a very low year when only 22 people were baptized and the membership dropped. But it needs to be remembered that at this time a great many people were moving to Congo, some for work, and some to escape Portuguese rule. So many people had moved by 1947 that the church roll had to be revised and the membership then stood at only 1,124. After 1947 great progress was made, and from then until Easter 1961 no less than 6,467 baptisms took place, and the membership topped the 7,000 mark. At that time, we had 5,342 inquirers attending classes. Church gifts for 1960 — the last full year — amounted to £1,731. The church was certainly alive and very evangelically minded, and this had a wonderful effect in the lower Congo as the church moved into exile.

### **Do the converts stand?**

Whenever large numbers of baptisms are reported on the mission field, the question is always asked, 'Do these converts stand?' Kibokolo gives an affirmative answer to the question. From the start of the work in Angola 9,890 people were baptized, 1,462 were disciplined by the Church but of these no less than 706 returned to fellowship, so that the total loss of people falling away from the Church was just 756. The people have now returned to their Angola towns, and in the 1976 church report, the membership had grown to over 12,000.

Having worked there for so many years, my assessment of the work as a whole must be rather coloured but, by any standard, the Kibokolo story does show the effectiveness of dedicated missionary endeavour in the service of our Lord Jesus Christ, ably supported by our Society, our churches, and by the rank and file church member. No less than 55 missionaries served at Kibokolo over the years, and of these we must surely pay tribute to the pioneers who were willing to go there, and who held on in spite of all the difficulties and opposition. They saw the possibilities, and they firmly believed in the power of the Gospel message to change lives. Time and events have proved that they were right!



*The dispensary at Kibokolo today*





*A drug delivery arrives at São Salvador*

# *Medical Work at São Salvador*

by Rodger Shields

As one result of the munificent Arthington bequest to the BMS, a prefabricated hospital, built in the UK, was sent out to São Salvador do Congo in north Angola and erected in 1913. This was a wooden frame building, the walls between the wooden framework being of galvanized iron sheets and the roof of corrugated iron. From then on, a succession of missionary doctors and nurses served God and the Angolans in maintaining the work of the hospital. By the time I arrived, countless generations of white ants had eaten so much of the wooden frames of the buildings, and age and decay wrought so much destruction to the roofing, that to keep the buildings standing and the tropical rains out, was a constant battle.

Originally the hospital was built with one surgical and one medical ward for men, and one general and one maternity ward for women, giving a total bed capacity of about 40 in-patients. Temporary additions — which we were never able to replace — built of old

roofing sheets or mud blocks, and with sleeping mats on the floor between the beds, gave a normal capacity of about 80 patients. A night visit to the wards had to be conducted with great care because the spaces beneath the beds were occupied each night by the patients' relatives who had come to feed and care for them.

To avoid trampling on the sleepers and also to avoid tripping over their pots, pans and water gourds it was necessary to have eyes in one's feet.

## **Operating was not easy**

Operating at night with the light of a paraffin pressure lamp was not pleasant because the light raised the temperature in the small operating room to an uncomfortable degree, and it gave such harsh shadows that often it was not easy to see into the incision. Also, if the insects circling round the lamp approached too close, their charred bodies were liable to fall into the field of operation!

It was, therefore, a tremendous joy, to receive, before the end of my first three year term in São Salvador, the gift of a small generating plant. For a few hours each evening we had electric light, not only in the hospital but also in all the houses on the mission compound. By this time I was no longer merely doctor but foreman builder, maintenance officer and electrician to the hospital.

We had no qualified African nurses, but a devoted staff of assistants who had become experienced in their various duties. The female nurses all took their turn in the labour ward, whilst the male staff undertook the laboratory work, sterilizing, making up the stock medicines, giving intravenous injections and assisting in the operating theatre. Our older nurses were mostly deacons and leaders in the Church and after the uprising in 1961, wherever they found themselves in the refugee area, they showed such dedication to the service of their fellow refugees and to strengthening the local church that we praise God for their faithful witness.

## **Staff and drugs were in short supply**

Officially the hospital had one missionary doctor and two missionary nursing sisters, but we were frequently understaffed. With only one doctor, the nursing sisters had to undertake a large proportion of the daily out-patients' clinics, ward work, normal midwifery, administration and training — as well as all the doctor's duties when he was away on his dispensary visits.

Building and maintenance, staffing and water collection were a major problem. Drug supplies were an even greater one. The price of drugs in Angola was prohibitive and quite beyond all possibility for a mission hospital. So twice a year we made an inventory of all the drugs and medical supplies we had in store and sent an order home to the suppliers. As a result of careful card-indexing we usually managed to have what we needed until the next consignment was received from home.

## **Transport also a problem**

We had two dispensaries, one at Kibokolo and the other at Bembe and each was about a day's journey from São Salvador. Getting to these dispensaries, before we were granted a hospital pick-up, was problematic as we had to rely on traders' lorries which might or might not be going as far as we wanted.

*continued on back cover*



# MABAYA & BEMBE

## 1904-1961

by Jean Comber\*

The Silver Jubilee of the BMS Congo Mission was commemorated by the founding of a new station. The place chosen was Mabaya, six days journey south of São Salvador, amongst a wild and needy people. Mr and Mrs G Cameron were the first to arrive there in September 1904, but fifteen months later they had to leave for health reasons. Mr and Mrs R Kirkland then took over for the next ten years, helped from time to time by others, including Mr P R Lowrie who died there of blackwater fever.

### The seed is sown

With the aid of a grant from the Arthington Fund, two prefabricated bungalows, purchased in England, were erected together with outbuildings and stores. But the response was slow and small. Two women were baptized in 1909, and they were the only ones. Drought and famine; an African revolt; an epidemic of sleeping-sickness and finally World War I, led to the closing of Mabaya. In January 1915 the Kirklands handed over the premises to their most reliable helper, Pedro Nkuku, and left for home.

The Silver Jubilee station of Mabaya had been operative for just over 10 years. The visible results were negligible and to use a phrase which later on was used in another connection, it was 'the failure of a Mission'. For the next 14 years little was heard of Mabaya until in September 1929, two São Salvador missionaries visited the area. A transformation had taken place! There were new 'estradas' (main roads). The population had increased owing to the cultivation of coffee, and a religious revival, sponsored mainly by neighbouring missions, was in progress. The missionaries visited over 80 new villages and were warmly welcomed. At a formal gathering on the old mission station at Mabaya an urgent request was made for BMS missionaries to return to the area.

This plea was enthusiastically received at São Salvador and in June 1931 it was endorsed by the Congo Field Committee, meeting in Kinshasa. In November of that year the BMS Committee authorized the re-opening of the Mission for an experimental period of five years and appointed the Rev A A Lambourne and his sister Jessie to the work.

### New growth

'My sister and I,' says Mr Lambourne, 'reached Xinga (a village in that area) on 5 July 1932. Our first task was to select a new site, as Mabaya was a long way from the newly-made roads. By the end of July a place had been found on Bembe Hill. Folk cleared the ground for us and built grass huts so that we moved there in the September.



*Graça with baby Selina, a minute twin who had been thrown away as dead by the state doctor. Nurses at Bembe often cared for motherless children*

'Building operations were put in hand; regular services were started; station children were enrolled and schools opened. Medical, particularly maternity, work was established and district visitation carried out. The next five years were absolutely hectic from the point of view of work and opportunity, and although supported and helped by local people, we were often at our wits' end to satisfy all the demands made upon us.'

In 1935 other colleagues were appointed to Bembe and by 31 December there was a Church membership of 378, of whom 193 had been baptized during the year.

Jessie Lambourne wrote: . . . 'we were amazed at the crowds that came to greet us on our arrival. Many sick folk came for help, and maternity work began on our first day. We had not planned to do medical work and were not equipped to do so, but we found we just had to do what we could for the people. So equipment was sent from São Salvador and every morning patients began to gather around my hut from 5.00 am onwards.

'School began in a rough grass shack with 300 to 400 children present. These we divided into three groups — smaller, bigger and big. We held a separate class for boys who were being trained to be teacher-evangelists.

'An inquirers' class was started. At first only a few came, but numbers grew, and when they reached 200 we started a second class. The progress of the work was fantastic and after only five years Church membership stood at 723 of whom 484 were women.'

Twenty outstations had been established with each served by a teacher-evangelist. Out-patient attendances numbered 15,376 and 1,342 babies were born.

The BMS General Committee authorized the



continuation of the work, and Bembe was added to the list of the Society's Congo Mission Stations.

Then followed a period of consolidation. There were changes over the years. A nurse had taken over the growing medical work. More teacher-evangelists were placed out in the villages and the villages were formed into groups for Communion and for Church Meetings which dealt with area matters. Recommendations from these meetings later came to the main Church Meeting at the Mother Church. Baptisms fell to an average of about 50 a year, then rose to 124 in 1956 and 173 in 1957.

1957 witnessed another Silver Jubilee. This time of the Bembe station itself.

### The tree bears fruit

'One expects,' wrote the Rev W D Grenfell, in *Angola Calling*, 'to see great changes in 25 years. The child has become an adult, the sapling is now a tree bearing fruit and giving welcome shade. Those first Bembe converts have grown in grace and knowledge, and are sharing their experience with others, not only in their own town or district but far afield. Change, progress, development are in evidence all around us, materially, physically and spiritually. Not all are Christians but the beliefs and practices of Christians have influenced everyone.'

On the mission site itself the thatched huts of 1932 had given place to many buildings. Much material from Mabaya had been transported by carriers and re-used. The valley, formerly a mosquito-infested swamp, had been drained under the supervision of the Rev M W Hancock and Sr Avelino Ferreira, and cultivated. Manioc, peanuts, beans, bananas, pineapples and vegetables were grown for food, while palm oil was made for cooking.

The station boarding schools were full and had waiting lists. Children were not only educated in the widest sense of the word but were taught the Christian faith and saw it related to daily living. A day school gave basic schooling, mainly in Kikongo, to station girls and to others in the area. The boys, and later some of the girls, attended the state-recognized Primary School directed by a Portuguese missionary colleague. Most of them did well in their final exams. Standards rose in the village schools. Many of the scholars subsequently taught and there began to grow up a generation of young people with an educational foundation on which they were to build in future years.



*Garcia Fernandes and Simão Manuel, male nurses at the Bembe 'medicine house' until 1961. Simão is now back at Bembe*

Scholastically these youngsters were outstripping the older teacher-evangelists, giving a situation not without its problems. But training and Bible teaching continued for older men (and their wives) who were preparing to serve the Church in the villages. And from time to time all the teacher-evangelists were called in to Bembe for *koleji* — a time of learning, of reviewing the work and of spiritual renewal.

Work in the 'Medicine House' continued to increase. African staff gained good practical experience though none had paper qualifications. The sick and injured who came were sure of receiving loving care, and many met the Saviour in whose Name it was given. Visits from the BMS doctor (based at São Salvador) were infrequent. Yet how often, by God's grace, those visits coincided with one or more crises where only the doctor's skill could have saved a life.

### Growth to maturity

The church building stood on some of the highest ground of the mission and the living Church grew and matured. Not infrequently gifts were in excess of the required minimum, and people contributed towards such things as the new medical block and a new boys' dormitory, as well as to the church funds. Latterly deacons took over some of the itineration work through the area, preaching, encouraging and sharing problems with the local Christians.

Today no building stands on Bembe Hill. After the initial uprising in Angola on 15 March 1961, Bembe town was attacked on Monday 17 April. Two days previously nearby villages had been bombed and some of our Angolan friends, still with us on the station, were bereaved. Sunday service was conducted by the Church Secretary, Antonio Gabriel. The words of the Psalmist brought comfort to the frightened congregation . . .

'God is our refuge and strength . . . we will not fear.'

'The Lord is my light and my salvation, whom shall I fear?'

'I will lift up mine eyes to the hills . . . my help comes from the Lord. . . '

And the hymn sung in Portuguese:

*'Corre com um rio a perfeita paz  
Com que Deus, ao crente, a alma satisfaz. . . '*  
'Like a river glorious is God's perfect peace,  
Over all victorious. . . '

Following the attack on Bembe town all the whites were evacuated. Our African friends fled into hiding. Miss Edna Staple, the Pitkethly family and myself were taken in convoy, under armed escort, to Toto, the nearest airstrip. That was Tuesday 18 April 1961. According to news that reached the Mission House from reliable sources, the Bembe Mission Station was bombed to destruction in June by Portuguese forces and all the villages in the Bembe area were burnt out.

### 'Struck down, but not destroyed'

It was some months later that a letter was brought to us at Kimpese (Zaire), by two Bembe men. It came from António Gabriel and told how deacons and church members had been meeting and how groups in hiding continued to gather daily for prayer and the reading of God's word. 'And we know,' he added, 'that you and churches everywhere are praying for us. Therefore we are strong and have hope, for we are not alone.'

Bembe Mission Station is no more, but the Bembe Church, by God's grace, lives to glorify His Name.

\*It has been possible to compile this article thanks to the Rev A A Lambourne. Many of the words are his, though owing to lack of space they have regrettably had to be pruned. Other material comes from a copy of *Angola Calling* — No 23 — an issue devoted to Bembe in the Silver Jubilee year of that station.



# Angola Today

by Jim Grenfell

It is impossible to understand the complicated situation which exists in Angola today without some reference to the past. The independence struggle started in 1961 and as a result of the fighting in the years which followed 450,000, almost four fifths of the population of northern Angola, became refugees in Zaire.

## The refugee period

From the first days when the refugees crossed into Zaire, BMS missionaries became involved in relief work. The mission station at Kibentele, now Nlemvo, was staffed by missionaries from Angola and soon became the most important refugee reception centre in Bas Zaire. At one period in 1964, 26,000 refugees were being fed each week, and during the nine years when Kibentele was a reception centre 200,000 people were helped. Self-help schemes were organized to provide refugee craftsmen with tools. Some 43 schools were built enabling 5,000 children each year to receive primary education. The Kibentele dispensary, the hospitals of Kimpese and Nsona Mpangu and the mobile dispensary which regularly visited the refugee areas provided medical care. Funds needed



*Angolan refugees emerging from the bush into Zaire*

for this relief operation, together with enormous quantities of food, clothing, tools and the vehicles to transport all these, were supplied by churches and relief agencies in many lands. The response to the need was magnificent but it was the team of BMS ex-Angola missionaries, under the leadership of Rev W D Grenfell, which administered the funds and organized the programmes.

Important as the relief projects were to alleviate suffering and help the people establish themselves in Zaire, perhaps the most important contribution made by the BMS, in co-operation with the Canadian Baptists, was to make it possible for 45 young Christian men to receive Bible school and theological training in Zaire. Some of these men went on to further studies in colleges and universities abroad. They worked hard and after qualifying served in Zaire as pastors and evangelists, gaining valuable experience, and some of them made outstanding contributions to the Church in Zaire. Almost all of them returned to Angola in 1975 giving the Church of north Angola a band of keen, experienced and dedicated men. As one said, 'Out of destruction God has done a wonderful thing!'

While in Zaire refugee Christians played an important part in church life, but they always hoped to return to Angola. In 1968, to prepare for this return, they formed ACEBA, the Association of Baptist Churches in Exile. This association organized prayer groups and evangelistic efforts and raised money to help support the families of the men who were in training in Bible schools. The experience gained at annual conferences of ACEBA from 1968 to 1974 played a valuable part in the training of some of the men who are now leaders of the Church in Angola. (The first secretary of ACEBA was Rev Ntoni Daniel Nzinga who is now the secretary of the Angola National Christian Council.)

## The return to Angola

Following a change of government in Portugal in 1974, independence was promised for Angola. With the establishment of a provisional government early in 1975, the refugees flooded back into northern Angola full of hope and enthusiastic to rebuild their homeland. They faced many hardships. Their old villages had disappeared and gardens had been overgrown for years, but quickly they built huts for shelter and cleared the ground for planting. With them returned the pastors and evangelists, who went back with no hope of pay or reward until the Church was re-established. Many left good and secure

pastorates in Zaire for the uncertainty of a life of hardship and poverty in Angola.

These men had eight or nine months during 1975 when it was possible to move freely in every district of northern Angola. They made numerous evangelistic and pastoral journeys, occasionally hitching lifts on trucks but more frequently on foot. Day after day they visited the settlements of returned refugees, preaching, teaching and encouraging their people. The response was wonderful. In all the districts Christians responded and the Church grew, with very many baptisms taking place as new converts were won to the faith.



*Newly arrived refugees from Angola*

The BMS kept in contact with the pastors and after Rev Fred Drake and I visited Angola in March 1975 a co-ordination committee, representing the regions of São Salvador, Kibokolo, Bembe and Nova Caipemba, was formed to plan the work. BMS gave financial assistance to help the Church support its pastors, and Swedish Free Church Aid gave generously towards rehabilitation projects. In November 1975, I returned to São Salvador to help maintain the link between the Church and the Mission. During the three months I was able to stay in Angola, I made two tours by land-rover, accompanied by some of the pastors, and visited all areas except Nova Caipemba. A trip to the latter was prevented by petrol shortage!

## The civil war

Even though it was possible for the church workers to visit the towns and villages quite



freely during most of 1975, the political situation in Angola was deteriorating rapidly. The provisional government, which was to have prepared the way for elections and independence, was made up of representatives of the three nationalist movements which had fought against the Portuguese. The FNLA (Front for National Liberation) was strong in the north amongst the Kikongo-speaking people. The MPLA (Movement for Popular Liberation) had its strength in Luanda and amongst the Kimbundu, while UNITA (Total Independence Union) was strong further south amongst the Umbundu. For years, all through the independence struggle, there had been conflict between these movements leading at times to fighting and massacres. Civil war broke out and all three groups called in the help of allies. MPLA had the support of Cuban troops, FNLA received help from contingents of Zairian soldiers and a few mercenaries, and UNITA was supported by South African troops.

By February 1976 the MPLA and their Cuban allies had defeated both FNLA in the north and UNITA in the south and were in control of all the major cities. The defeat of FNLA created a new refugee problem as people from all over Angola moved into Zaire. There are at present about 30,000 of them in Bas Zaire, in the Kimpese and Songololo areas, and once again the BMS is playing an active part in relief work. However, later in the same year, many rural areas in the north of Angola were reoccupied by FNLA guerrillas so that the situation has been one of confusion and danger. Two of our pastors in the São Salvador church area have been killed as a result of this renewal of the civil war.

#### The present situation

Up to the end of 1977 the political and military situation in northern Angola seemed to have arrived at stalemate. The Luanda government was in control in the area of Maquela, Kibokolo, Damba, Uige, and along the coastal strip of Ambrize, Ambrizete, St Antonio do Zaire, and also controlled the larger towns in other areas. But in the rural areas around São Salvador, Bembe, Nova Caipemba and Tomboco, the FNLA guerrillas were in occupation. Neither side was strong enough to control the whole area. The arrival of small groups of refugees indicated that there was fighting from time to time. However, early this year, the Luanda government forces seemed to be on the offensive in the Bembe area and larger groups of refugees have arrived in Zaire.

The Church is at work in both the MPLA

and the FNLA dominated areas and maintains a fine witness, but because of the war situation there is almost no contact between the Christians of the two regions.

In the area controlled by the Luanda government Rev Pedro Manuel Timoteo is the General Secretary of the Baptist Church. When Rev Fred Drake visited Angola in 1977 he took part in the service at which 17 pastors were ordained and he visited Maquela, Kibokolo, Damba, Uige, and São Salvador (now Mbanza Kongo). There is no doubt that the pastors are working hard and the Church is growing. The BMS has sent a land-rover and £3,000 to help their work. Medical supplies have also been sent and are in use at the Mbanza Kongo dispensary where the nurse Pedro Mateus is still working. A Bible school has been opened in Uige, but there is a serious shortage of books for the students. BMS is exploring the possibility of finding help from Brazil towards this need.

In the rural areas controlled by FNLA guerrillas conditions are tough. One pastor had to build nine houses in a year because the fluctuating fortunes of the civil war forced him to move with his family from place to place. In spite of hardships some outstanding pastors are at work amongst the folk who live in the forest and bush country. One man organized an evangelistic campaign with meetings attended by over 1,000 people, while in another area a pastor reported visiting forty communities on a preaching tour. During 1977 it was possible to send to these people, via Zaire, supplies of Bibles, hymnbooks, Scripture passages, communion cups, medicines, salt and soap, but it was difficult and dangerous.



*Rev Pedro Timoteo, Secretary of the Evangelical Baptist Church in Angola*

The distress and sufferings of many of the people of Angola are very great, but within this situation the Church is at work. It exists in zones controlled by every sort of political view, but devoted leaders keep the faith and maintain a witness, to such an extent that we hear of Church growth everywhere and frequent baptism services where hundreds publicly confess the Lord Jesus Christ.



*First ordination of pastors in Angola, conducted by Rev H F Drake in July 1977*



# ANNUAL BAPTIST ASSEMBLY 1978

## PROGRAMME OF BMS MEETINGS

### Monday, 24 April

11.00 a.m. INTRODUCTORY PRAYER MEETING  
Bloomsbury Chapel  
*Conducted by:*  
Dr R G Rathbone

### Tuesday, 25 April

1.30 p.m. WOMEN'S ANNUAL MEETING  
Westminster Chapel  
(Luncheon at 12.30 p.m. in the Junior Hall  
Tickets 80p)

2.45 p.m. ANNUAL MEMBERS' MEETING  
Westminster Chapel

4.15 p.m. MEDICAL TEA AND MEETING  
Westminster Chapel  
(Tickets 35p)

### Wednesday, 26 April

11.00 a.m. ANNUAL MISSIONARY SERVICE  
Westminster Chapel  
*Preacher:* Rev R E O White

4.30 p.m. MEETING OF ELECTED MEMBERS  
OF THE COMMITTEE  
Westminster Chapel  
(Preceded by tea at 4.00 p.m.)

6.30 p.m. ANNUAL PUBLIC MEETING  
Westminster Chapel  
*Chairman:* Rev W M Raw

Valediction of missionaries for overseas

## MEDICAL WORK AT SÃO SALVADOR

*continued from page 59*

During the rainy season, we could not even be sure in advance that the road would be passable. The dispensaries were each in the charge of one missionary nursing sister and gave very much the same service as the main hospital, except for the operating. The doctor visited these dispensaries every few months. During the visits the time was filled with performing minor operations, seeing selected patients who had been given a ticket to come to see the doctor at his next visit, and in designating those who should make their way to São Salvador for surgery. We tried to arrange that one or two from the dispensaries would get to the hospital for operation each week. However, a visit to São Salvador was a major expedition for the family of anyone needing to attend, so we could not be at all sure that these patients would arrive.

Apart from the work and witness in the hospital, it was hoped that the medical

staff would take a full part in the missionary outreach. The nursing sisters took their turns on the itineration trips, visiting and encouraging the churches throughout the large area served from the mission station. Some 120 teacher-evangelists served in the São Salvador area. These men acted as pastors in their villages and depended on the support and help they received from the mother church. The doctor could not afford to leave the hospital for normal itineration trips, but would sometimes get away for one or two days at the weekend. He would leave São Salvador in the morning with the one station pick-up crowded with deacons and preachers. He would put these down in pairs along the chosen route at different preaching centres and then pick them up again on the return journey. If there was any available space in the pick-up, this was usually filled by a patient needing urgent treatment at the hospital. It was very difficult to persuade anyone that there was no more room in the pick-up!

**Medical and evangelistic work go together**  
Our aim in all our medical work was that it should be an intrinsic part of the evangelistic activity of the mission. There had been a full-time hospital evangelist but he was no

longer suitable for the post, so each month we asked the church for a volunteer to serve for the month. In this way the deacons and church leaders were involved in visiting the patients in the wards and conducting ward services. On Sunday afternoons we had a service in the out-patient hall which the walking patients were encouraged to attend. Each morning, after the ward round, the medical staff held prayers in the wards and then we all attended the out-patient service before starting to deal with the crowds who were waiting for medical help.

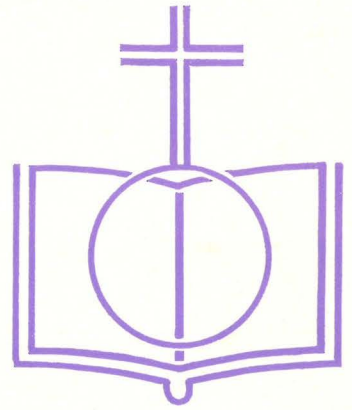
My 12 years in Angola were time enough to give me some seniority or status in the eyes of the people amongst whom we were working, as well as an ability to communicate with them in their native language. The same applied to the nursing sisters. This proved to be a wonderful preparation for the future. When, after the uprising in 1961, half a million of these Angolans became refugees in the then Democratic Republic of Congo, 'their' doctor and nurses, as they called us, had a unique opportunity to work with them in their new villages as they struggled to establish themselves and, praise God, to establish His Church in the areas in which they had found refuge.



Missionary

# HERALD

The magazine of the Baptist Missionary Society



**MAY 1978**  
**Price 10p**

# JESUS SAID, 'FOLLOW ME....

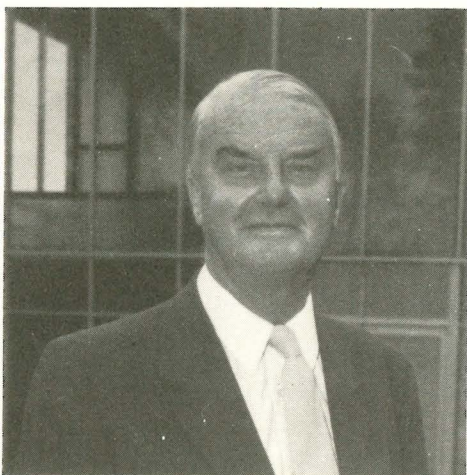
.... AND  
I WILL  
MAKE YOU  
FISHERS  
OF MEN.'

(Matt. 4 : 19)





# MESSAGE FROM THE CHAIRMAN



W Murray Raw

We give thanks to God during this year for the beginnings of our Society's service in Angola and Zaire. Inspired by their great hero Livingstone, Comber and later Grenfell, penetrated jungles where white men had never been seen before, where ignorance, disease and superstition, in their most primitive and crude forms, imprisoned human beings. Their difficulties were staggering. Hostile tribes attacked them and the unseen

enemy of disease took its terrible toll. Comber's bride of less than a year died within a month of landing. Many others who followed died within weeks of arriving, but others immediately took their places. They 'were not disobedient to the heavenly vision'.

A hundred years later our difficulties are quite different, but surely no greater. Now there are national independent churches, which would have astonished and rejoiced the hearts of Comber and Grenfell. But the new partnership is not always easy. National leaders are not always as experienced as some who serve them. Sometimes resources of grace and knowledge do not yet match the new responsibilities.

Mission in Britain presents as great a challenge as any today, and we are meeting in this land now cultures which BMS missionaries have been meeting overseas for 200 years. We are willing partners with the Baptist Union as they engage in mission at home, but the BMS is still called to lead the initiative overseas. What then is our role overseas in 1978?

We find there a need far greater than the needs at home because so often material conditions are centuries behind those in Europe. Evangelism to illiterate people is a totally different operation from that to the well educated westerner. In agriculture, medicine, education and theology the new churches still need desperately the expertise in leadership training that we can give them. In most of our 'fields' national churches cannot yet live and grow without our help.

At home we are humbled by the steady stream of enquiries and offers of service with the Society. Again and again we hear the testimony from those offering that they, too, have seen 'the heavenly vision' and can only find their peace in obedience to it.

We hope and pray that every Baptist is active in support of the Baptist Missionary Society, and that each will see 'the heavenly vision' in this year, as others have done before us. We are not necessarily called to be successful, but we are called to be faithful and obedient. This we have in common with Carey, Comber, Grenfell and all those others. Above all we have the same GOOD NEWS to share.

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## MISSIONARIES' LITERATURE ASSOCIATION

This Association exists to supply our missionaries with magazines and papers. The work has been assiduously carried out for a number of years by the Rev W D Grenfell, himself a retired missionary, but now he has been joined in this valuable work by Mr Malcolm Pritty.

Whenever new missionaries are appointed the MLA writes to them and explains the purpose of the Association, as well as inviting them to submit a list of literature he or she would appreciate receiving.

### The range of the work

Last year the Association arranged for 291 subscriptions to various magazines for our missionaries. For example, there were 42 copies of the *Guardian Weekly* sent by air at an annual cost of something over £500.

There were subscriptions to 84 technical journals — educational, medical and theological. There were 52 subscriptions to various Women's magazines, all of which brought a great deal of pleasure to the recipients and kept them in touch with things at home. The Association posts about 40 different papers every month. Mr Grenfell is very conscious of the postage costs which have risen sharply. He has devised an ingenious way of saving in this field. With the agreement of the missionaries he cuts out the pages of adverts which appear in some magazines and so brings down the cost of posting.

As well as serving the missionaries in this way the Association also helps some national pastors by sending them religious material. It sends to 37 in this way. All told it posts literature to 233 recipients, 78 of whom are

single women, 96 are single men and there are 59 married couples.

### Expressing love and concern

Last year the Association spent £1,924 on this service and it should be known that this represents the loving concern for our missionaries by a lot of people. There are 364 people who generously provide the subscription for a magazine, but there are many more who donate money to the Association for its work; some do both. Mr Grenfell says how moving it is to open letters which reveal the love and generosity of our Baptist people. If you would wish for any more information, or have a desire to help, the address of Rev W D Grenfell is — Lambettis Cottage, Horn Hill, Gerrards Cross, Bucks SL9 0QU.



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Rev (Mrs) A W Thomas

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are available depicting our work

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Young People's, Women's, and Medical  
support work are always available  
to offer help and advice

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Angola  
Bangladesh  
Brazil  
Hong Kong  
India  
Jamaica  
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Sri Lanka  
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Zaire

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# COMMENT

'Rescuing children from Tondo's garbage tip' was the rather startling headline that stood out from the page of a newspaper recently, in bold black type. It was, of course, meant to startle. It was intended to stir the reader into active support of an appeal for funds to remove this great scourge. The puzzling thing was there had been no report from our missionaries in the Middle River Region of Zaire detailing the appalling condition, the danger to health, the pollution of the child mind, as set out in the paper. It was only as one began to read on through the article that it became apparent the 'Tondo' of which the author was writing was far away from Zaire and was, in fact centred in Manilla, the capital of the Philippines. This does not of course make the conditions outlined in the article any more acceptable, or remove our concern that such conditions should exist in any part of the world, but it is a relief and a cause for thanksgiving that such circumstances do not add to the difficulties experienced by our missionaries in Zaire at the present time.

## A size hard to comprehend

Often attention has been drawn to the fact that Brazil is an immense country covering such a vast area that it is not easy for anyone living in such a small island as our own to comprehend its size. Perhaps not so frequently has anyone pointed out that Zaire, likewise, covers an immense area and that if placed over Europe it would stretch across many of the countries with which we are familiar.

## The difficulties

It is this vastness which presents the people of Zaire with some of their major difficulties today. With its population spread along a thousand miles of the Zaire River and stretching back along the great tributaries to that river, the essential thing for the smooth running of the country is a system of good communications, and an easy flow of commodities. Unfortunately neither are achieved at the present time. Good modern roads are rare and so many of the normal roads to be found in the country are easily made impassable by bad weather, or the

collapse of a primitive bridge. As a result places remote from the ports or the capital city of Kinshasa can find themselves short of supplies for long periods. As everywhere in the world, shortages cause prices to rise and recently we heard of carrots costing the equivalent of one pound sterling each!

## Fuel like gold

Another problem faced by Zaire at present is that it has difficulty in earning enough foreign currency by exports to pay for essential things it needs to import. Among such items is fuel oil. A good result of this is that there are fewer occasions of road accidents for our hospitals to deal with because there are not so many cars on the road. The number of cars is further reduced by the lack of spare parts. But a bad side of this is that our district work whether medical or evangelistic has been sadly curtailed because diesel fuel cannot be obtained for the vehicles. Even if it can be located, the cost in the remoter parts is astronomical. In the Upper River Region recently it cost the equivalent of £3.50 per gallon.

## Looking to the future

The difficulties are great and yet there is a tremendous spirit of optimism in the Church and a very real sense that in the power of Christ they will be able to overcome. They recently celebrated the centenary of the commencement of the work in Zaire and characteristically they insisted in referring to it as the 'first centenary' because already their eyes are fixed on the next, and they are determined to use every opportunity which is theirs to further the work of Christ.

The Zairian Church lacks so many things but it does not lack that spirit found in the first disciples who went out against all the things which were opposing them, and turned the world upside down.

We are glad Tondo, Zaire does not sit on a garbage heap, yet we feel for those there in the difficulties which they face. We share with them, and are proud to do so, the burden of the work of the Lord.





*Stripping mace from nutmeg in Grenada*

# Jamaican Baptists and World Mission

by A B Johnson

Secretary of the Jamaica Baptist Missionary Society

The death of slavery saw the birth of the Jamaica Baptist Missionary Society. Slaves, freed from the shackles of chains and conscious of their obligation to their fore-fathers in Africa, impressed upon the minds of the Baptist Missionary Society in London the need to carry the gospel back to Africa. Coinciding with the arrival of Livingstone in Africa in the mid nineteenth century was the departure of a team from Jamaica to this great continent.

## **Jamaica reaches out**

Before the nineteenth century was through, the enthusiastic and zealous church in

Jamaica had sent missionaries to the Cameroons in Africa. Today, the Joseph Merrick High School is named after the Jamaican pioneer who began work in that country. The Jamaica Baptist Mission went not only to Africa but to other islands in the West Indies. It went to Haiti, to Cuba, to Costa Rica and British Honduras. This work grew in the early twentieth century, but personnel was withdrawn and it was only in the Turks and Caicos Islands that a continuous missionary witness was maintained until the middle of the 1970's.

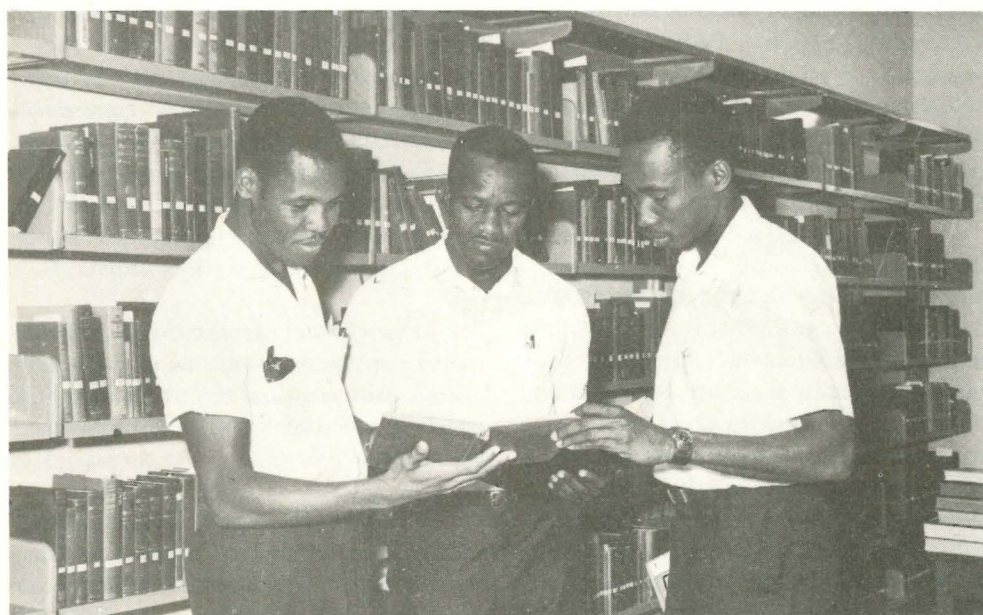
The Turks and Caicos Islands are Coral

Islands four hundred and fifty miles north east of Jamaica, or just to the south of the Bahamas Islands. There are over thirteen islands in this group scattered in the Caribbean Sea with the biggest Grand Turk just seven miles long. For many years they were the producers of salt and over the past forty years the Jamaica Baptist Missionary Society has supported the work in these islands.

The Jamaica Society has nine churches on the islands and has participated in the building of two mission houses. During the forty years of unbroken service we have provided leadership personnel by way of ministers, many of whom were the product of our Jamaica Baptist Union. We have sent teams to train leaders in evangelism, in Christian education and to develop lay leaders. It has cost the Society money and the lives of men. As recently as 1963 we lost by death a promising theological student who was on the island doing evangelistic work during his summer holidays.

## **The child comes of age**

Over the years the work on these islands has so developed that today we do not have any Jamaican personnel stationed there, but we subsidize one of their own pastors. Indeed, this is the success of this Mission. In 1962, their first son entered Calabar Theological College to be trained at the expense of the Jamaica Baptist Missionary Society, and over the years there has been a steady flow of men for pastoral training. Today, there are two pastors on the field. They are the Revs Peter and Rueben Hall, both trained by our Society, and a third is on study leave hoping



*Students in the library at the United Theological College of the West Indies, Kingston, Jamaica*



to return to the field shortly.

The outcome of this endeavour is that on 1 July 1978, what was a mission field of the Jamaica Baptist Missionary Society will become an autonomous body, the Turks and Caicos Baptist Union (TACIBU), and we are pledging them our continuing support.

Though Turks and Caicos have now 'come of age' we are still involved in the area within the Caribbean. Jamaica boasts more than seventy five per cent of the Baptists in the English speaking Caribbean. There are yet many islands without Baptist witness and in 1972, along with the Southern Baptist Convention Foreign Mission Board of the USA, and working through the Caribbean Baptist Fellowship, we carried out a survey of Baptist work in five Eastern Caribbean Islands.

#### The time to advance

Shortly after the results of this survey were known we decided to work alongside the Southern Baptist Convention on one of these islands, that of Grenada 'the land of spice'. In March 1976 we sent out our first short term missionary to Grenada, the Rev Sebert McKoy. Upon his return, we then sent out the Rev Heckford Sharpe in May 1977 and he is still there with his wife and two children.

The first Baptist church was started in Grenada in December 1975. Today there are two churches on the island, one of which is in the capital, St Georges, and the other, started in August 1977, is at Woodburn Park. This is real pioneering work which is being done by Rev H Sharpe. His workload involves plenty of visiting, sharing in the teaching of a Bible Institute with the missionaries of the Southern Baptist Convention who are at St Georges, and also speaking three to four times a week on a fifteen minutes radio programme under the title 'Morning Meditation' on a local radio station.

The advent of Revs S McKoy and H Sharpe to Grenada follows a line of others who have served in the Caribbean. Such people as Rev Sam Vernon, who served in Trinidad on the staff of the Baptist Missionary Society, and the Rev A B and Mrs Johnson who served for four years with the BMS in Zaire, at Binga and Yakusu.

#### A new work is launched

In closing this brief look at the Jamaica Baptist Missionary Society's involvement and work, we must mention that on the night when the Rev H Sharpe was commissioned,



*Relaxing in the common room at the United Theological College of the West Indies*

there was on the platform with him, the Rev Audley Reid and family, who were being commissioned to serve for a short term in Canada.

Rev A Reid began his ministry to West Indians in Canada on 1 March 1977. This was a new type of ministry in North America, but not new in the experience of the Baptist Missionary Society and the Jamaica Baptist Missionary Society who have cooperated in this way before.

Rev A Reid has served a profitable term liaising between the West Indians and the

churches within the Toronto area. His ministry has been to the whole man in the whole society as he interpreted the West Indian culture to Canadian pastors in seminars and in panel discussions.

The Jamaica Baptist Missionary Society, therefore, began with the aim to go back to its brethren in Africa, but today as its people travel to the cosmopolitan cities of the world we feel we still have an obligation to them in these societies. We stand ready to answer calls like those from Canada in our modern world, but have not forgotten the early aim of our founding fathers in 1842.



*Congregation at Salt Cay, Turks Island*



# THE BOYS' BRIGADE MARQUEE BENEFITS BRAZIL

by John Furmage

The South Western Association of Paran  is a bit like Lazarus in John's Gospel. For a long time it was treated as dead and forgotten, but Christ in his mercy and wisdom called it out of the tomb (John 11).

Today the Association has an accepted place in the life and work of the Paran  State Convention and there are those who firmly believe that the future will reveal a mighty work of grace in these parts to which all eyes will be turned. Indeed it has already begun to happen in some small way.

## **Vision of the South West for Christ**

The South Western Association has 39 municipal areas, the size of British counties although less populated, and each with only one central town having a population ranging from 5,000 to 100,000. In 34 of these towns there is no Baptist work, and often no mainstream evangelical witness. Some of our people were inspired by the vision of the South West for Christ but did not know how to realize this. Then in 1975 the idea grew of having a tent with which to visit new towns where we might evangelize and so plant new churches. This led to the problem of where to get a marquee of about 15' by 20' which seemed to be the size required. On furlough, while trying to discover where one might be acquired, perhaps second-hand, we received a letter from Mr Harry Overton, the Secretary of the Boys' Brigade Baptist Council, proposing that an appeal be made to the BB Companies in our home churches. An answer to prayer

indeed, and not any old tent but our own brand new marquee. The appeal was greatly blessed and the marquee arrived in Brazil at the end of 1976.

January 1977 saw its first outing, not for the purpose of evangelism, but to house a Youth Retreat on a local farm. This was repeated in March with great success, but the real purpose of the gift was not fulfilled. Arranging a campaign such as we had in mind proved difficult due to lack of workers in the Association, and this situation necessitated our helping the existing causes rather than starting any new ones. But we did attempt to set up the marquee at Vitorino as we had a family from our Pato Branco church there. The first step was a site, and a public park proved ideal. Naturally we asked permission at the council offices, but the town clerk would not give permission without consulting the local priest, who in turn would not give his permission without consulting the bishop who lives 100 miles away. We wrote to the bishop but received no reply, and the time available passed, so the marquee has not been used in battle in the South West yet.

## **Decisions for Christ in the North**

But just as people heard about and came to see the risen Lazarus, so the news of the marquee's use for youth work was spread abroad. A report in the 'Paran  Baptist' resulted in a request for the marquee to be used in the Northern Association in November. Camb , a town near Londrina,



*Listening to an address in the marquee*





*Evening session*

had a large suburb without a Baptist church and all the pastors in the Association were co-operating to establish a new work there. House to house visitation was done in the area, before the tent was put up on a vacant site at a street corner and lights and loud speakers installed. But then the rains came down! Now in Brazil nothing kills a meeting like rain, as people just do not come out. However, in spite of almost 14 days of rain the attendances were good with sometimes, during a dry spell, as many as 200 in and

around the tent. It was thrilling to see the marquee being used as intended and to witness people finding Christ through it. About 60 people of all ages made decisions to follow Him. The campaign proved so successful that the local church has rented a house in which to hold meetings and continue the work. So the Boys' Brigade in Britain has brought blessing to the people of Bairro Santo Amaro in Cambé, Brazil. *Somos cooperadores com Deus* — 'We are fellow workers with God'.

We pray that it will not be long before the marquee is used in evangelism in the South West also. Campaigns are planned for Pato Branco and Clevelandia, and our people are also looking to the new towns, such as Dois Vizinhos (Two Neighbours), which present good opportunities in a rapidly growing situation. Let us pray to the Lord of the harvest that He will send labourers into His fields so that the BB marquee may be used to full advantage for the Kingdom of God in the South West of Paraná.



*Room at the back only*





*Music was an important part of the celebrations*

# The Centenary

or as our African friends insist — THE FIRST CENTENARY by Ruth Page

Certainly there has never been centennial celebrations like it! It was the most moving, exciting, ebullient, spontaneous, organized festival that Zaire has ever known. Its like can never happen again.

## **They thought big!**

The preparations had started long before I arrived back early in December and one of the first things that happened to me was to be coopted on to the centenary committee. This gave me some insight into the expectation that was in the air and also into the vast amount of work that was being undertaken both by the members of the central committee and by a large number of people in all the districts which go to make up the Church in the Lower River Region.

What struck me from the start was that expectation was running so high, they were thinking in terms of vast crowds wanting to come, they assumed that a whole host of people would be willing to help church members in villages near and far, the staff of all the church schools in the area, the local firms and businessmen and of course all the pastors. They expected and assumed because they believed in what they were doing, they were so convinced that the centenary of the arrival of the first protestant missionaries, George Grenfell and Thomas Comber, on 24 January 1878, was deeply significant that their conviction communicated itself in the most extraordinary way. The result was as unbelievable as it is indescribable. It was a miracle.

## **No such word as 'impossible'**

From every kind of European logic the whole thing was utterly impossible. For a start they decided to hold it at Ngombe Lutete which entails a journey of 30 miles on an unmade road from Mbanza-Ngungu the nearest town. By the weekend of 21/22 January the rains could well have started and after one really heavy rain all the cars and lorries could have been bogged down at the Nsafi bridge and had to sit it out till the road dried out. And what about the economics and logistics of it all, assuming the road to be passable? Just about everything is in short supply and very expensive. How easy it would have been to say, 'We should have liked to arrange a big celebration but of course in present circumstances this simply isn't possible'.



But no, with a simplicity which one could only admire it was said, 'It will be like the miracle of the feeding of the five thousand,' and so it was. At the most conservative estimate there were three thousand people there on Sunday and with those who came and went it cannot have been far short of five thousand for the whole weekend. But this is anticipating.

#### No water!

In good Baptist tradition a committee was formed with representatives from Ngombe Lutete, Mbanza-Ngungu, Nlemvo and Bangu (Kinkoni) as well as representatives from the Lower River headquarters. They decided on the broad lines of the form the festivities would take and the kind of preparations to be made. A sub-committee was formed to take care of the arrangements for receiving visitors. They did a gigantic and magnificent job. Every district was to send a prescribed quantity of food and so many cooks. Visitors were divided into groups, for instance the members of visiting choirs formed one group with a separate team of cooks and 'waitresses' from the secondary school to serve them. Then there was an editorial sub-committee responsible for the production of invitations, programmes and the historical outline of the centenary 1878-1978. 'Old boys' of our schools, headmasters like Lufimpadio and Lusadis were most assiduous and untiring and made a notable contribution to the celebration. The committee found a brilliant

solution to the problem of which choirs should be allowed to sing. The church at Mbanza-Ngungu has four choirs and I imagine the number of choirs in the Lower River must run into three figures so you see why I refer to a 'problem'. All the choirs were invited to learn the same hymns and then Mr Mbalu, having duplicated all the music in four parts in tonic solfa, went from district to district during the weeks prior to the Centenary for rehearsals. Thus we were able to have one choir from the Lower River, the only others being visiting choirs from Kitega (ex St Jean) and Lisala (ex Dendale) in Kinshasa. There were a thousand things to be thought of: water, there being no running water at Ngombe Lutete except in the valley below, lighting, there being no electricity and paraffin not always available for lamps, transport, both for supplies and visitors, and so one could go on.

#### No one watched the clock

As the days and the weeks went by enthusiasm was mounting and activity was being stepped up on all fronts. In the end people were working almost round the clock and the remarkable feature of 'Operation Centenary' was that the more tired they became the more they worked. Headmasters and the people in the church education office would get back from long journeys in the middle of the night and still turn up on time the next morning. No one watched the clock, no one complained, and we were all working right up to the moment we left for Ngombe Lutete. The electric Gestetner broke down and needed new parts which are difficult to obtain, but fortunately I was able to roll off all the stencils here in the flat on a manual duplicator. All the decisions and plans were minuted and circulated with the speed and precision of a military operation. Although our lines of communication were long, transport uncertain and road links circuitous (we have no telephone links and the postal delays are such that all letters were sent by hand) we managed to keep all the districts actively involved. It would be interesting to work out how many miles were traversed during the month preceding the Centenary weekend, the round trip to Kinshasa is 200 miles, to Kimpese 75 miles, to Ngombe Lutete 70 miles, to Nlemvo (Kibentele) 90 miles, and then one would need to add all the journeys on foot and on the back of a lorry undertaken by pastors and others to organize their local contribution from the village churches.

#### It is always possible to walk

During the ten days prior to the Centenary, letters of greeting were arriving from Britain,



*Another way of making a joyful noise*

from missionaries who had served in the Lower River, from others who were interested and on the very day we left from the BMS in London. These letters arrived with unaccustomed speed and were a great encouragement to the Superintendent, the Rev Nkwansambu Ndonaniele, and his team. Here at Mbanza-Ngungu two of the younger pastors who finished their four-year Bible School course here in 1972 hit on a novel way of encouraging their flock to attend the Centenary celebrations. The return fare, on the back of a lorry, from here to Ngombe Lutete is about £4 (six zaires). So they announced in their respective churches that this need not prevent anyone from going as they themselves are prepared to organize a walking party. True to their word they left at 4 am on the Friday morning with an enthusiastic group of 73 who arrived singing lustily and beating the drums at 4 pm after covering the 30 miles without mishap. I thought it was rather delightful that after dispensing with the mechanics of civilization they quoted to me on arrival an extract from Bossuet's sermon which they had studied with me in Bible School, 'Qu'est-ce que cent ans?' (What is a hundred years?).



*Part of the group from Mbanza-Ngungu*

*continued overleaf*



# THE CENTENARY

*continued from previous page*

## **If it's a tree, whitewash it!**

And so to Ngombe Lutete. I must confess that we did not walk but enjoyed the comfort of the Renault 4 which is now entering its eighth year of service. We drove up the hill from the level crossing and under a large banner which spanned the main road at the market place announcing in French and Kikongo that the Centenary was on.

The Committee really had thought of everything. We had a rousing welcome at Gombe Matadi, stopped at a second banner at Mbanza to take photographs and on arriving at Kivianga saw dear old Mfumu Mapeka, aged 91, sweeping up outside his house ready for the 'fete'. Kivianga is the village established on the outskirts of the Ngombe Lutete land for people who were persecuted for their faith. Driving in to the station it was immediately apparent that

they had made a supreme effort to have everything shipshape, including whitewashing the trunks of all the trees lining the roads, as the Belgians would have done for a military parade. The whitewash was a gift from the Sugar Company. Ngombe Lutete was unmistakably 'en fete' and even before the programme of events began Pastor Wantwadi, an early arrival from Kinshasa, commented on the air of excitement that prevailed.

## **'This is the day the Lord has made'**

By Saturday morning the British contingent numbered 19, 17 missionaries and two from the Embassy. We were glad that the British Ambassador was represented by Mr Alan Waters and that Elizabeth, who before her marriage was a BMS missionary, was able to accompany him. The programme started rather later than planned because of waiting for important visitors and this gave us time to talk to the many old friends, too numerous to name, including deacons, pastors, former pupils and students. To see two nonagenarians, Mfumu Mapeka and Tata Masakidi greet each other with radiant smiles was a moment we hope has been perpetuated on film. From Ngungu Kimbanda the elderly deacon, Etienne Nkazi, had walked in and with obvious emotion said,

'I thank God that I have been permitted to see this day'. There were some wonderful links with the past. Tata Masakidi was a 'houseboy' in the home of the Bentleys, Holman Bentley having been one of the first group to settle after their arrival in 1879. Another link with Holman Bentley was the presence of one of the sons of Don João Nlemvo, Bentley's faithful collaborator over a period of 25 years. His son, Way, who still advises on the medical work of the community, had a remarkable collection of photographs including one of his father taken in 1879 when as a boy of 12 he was 'given' to Bentley, himself only 29 at the time. Another very surprising and moving link with the early days of the church here almost escaped unnoticed. Someone from Ngungu Kimbanda, a nearby village, came to give us some pineapples. It came out in the course of conversation that he is the younger brother of Ntetela, the first Christian martyr here, who was killed when preaching at Kimbenza and thrown into the river Zaire. This was before the founding of the church at Ngombe Lutete in 1888; he would have been the ninth founder member.

*to be continued next month*



*Some of the group who arrived on foot*



# JAMAICAN BAPTISTS AND HOME MISSION

by a Jamaican Baptist

It has been said that the urban crisis is 'to keep us from congratulating ourselves for a ministry abroad that we are loathe to practise at home', or as Jesus once said, 'Go and tell your friends'. Missionary Societies have become synonymous with 'Overseas Mission'. But for us as a Society (the Jamaica Baptist Missionary Society) this is not so for we are actively engaged in evangelizing our homeland. This is being done in many ways.

## Investing in the ministry

Outside of the Holy Spirit, the future of the church depends upon trained leaders. We recognize this and great emphasis is placed upon theological education. Historically the Calabar Theological College goes back to 6 October 1843, but since then much has happened. Today, we are part of the United Theological College of the West Indies, which is itself a faculty of the University of the West Indies. We are integrated yet we have not lost our identity within an intellectual framework. We are still deeply involved in Baptist work, and our young men, called of God to the ministry are being trained to lead our people. Even in their training, some serve as student pastors, others are assigned 'field work' and still others almost weekly supply the pulpits of our churches throughout the island. There can be no greater investment of missionary funds than in this area of training.

## The plans at home

In all this, our Missionary Society, through the Department of Evangelism of the Jamaica Baptist Union, is seeking to win Jamaica for Christ. In 1975 we procured a tent costing 4,500 Jamaican Dollars (approximately £8,148). This has become the centre of a



*Calabar College as it was. This is now part of the Calabar High School*

new thrust in outreach across the island. It is placed in new areas to begin a new work; it is placed in different areas to strengthen the work and it is available anywhere it is needed. This tent was bought to help the Jamaica Baptist Union realize its five year goal, which ends in 1980, to have 300 churches (we have 272 now) and 50,000 members (at the end of 1977 we had 35,000).

This year's theme is Church Expansion and we are having a National Evangelistic Crusade within our churches with the aim of having a rally in every church. This is Home Mission, and as the Department of Evangelism plans they receive all their funds for literature, publicity, promotion and equipment from our Missionary Society.

## The portable church

The tent can only go to new areas as sites are acquired. Here again, a heavy strain is placed on the funds of the Society as very often in our expansion work, especially in new areas, we have to purchase sites and help in initial building work.

The media, too, is being used as we try to fulfil the great commission, and so every Sunday morning throughout Jamaica our own religious broadcast, 'Christ for Today', is heard. This programme is produced in our own studio at our Baptist Union Headquarters by our own technicians who compile this half hour programme. It is a great source of challenge, information and blessing to our people. This is the only locally

produced half hour programme done by any church in the country, except for a service which is relayed from a church every Sunday.

## A new concept

26 February 1977 will be long remembered in Jamaica. On the same night in which we commissioned two overseas workers, one to Canada and the other to Grenada, a third was commissioned to work at home as our Christian Education Coordinator. This was a great moment in our denomination for here was a young pastor gifted and trained to work in this important field. Through him we were saying that the gospel is for the whole man, in the whole of his society in the whole world. This will continue to be the challenge and responsibility of the Jamaica Baptist Missionary Society, and by God's grace we are trying to exercise this mission which God, in Jesus Christ, has given Baptists of Jamaica.



*Calabar Chapel, now used by the High School*



# *The Church in South-East Asia*

by Violet Hedger



*A water family in Hong Kong*

With all the troubles China has faced these last decades, many feared that Christian worship and teaching might have vanished from the country. It is however astonishing to find how strong is the Baptist community. In Hong Kong, for example, in addition to some ten international Baptist churches, there are about thirty Chinese Baptist churches, many of them formed by refugees from the mainland. Most of them have their own pastor and one told me of the evangelistic zeal of the congregations and of their energy in helping the new escapees, who arrive in a terrible condition. The same is true in Thailand, where the International Baptist Church has a team of missionaries who travel all over the south, keeping in regular touch with the villages and the water people. In addition it has five more missionaries and Thai helpers on the Cambodia border. There they have set up five camps to receive the stricken people fleeing from Cambodia and Vietnam. One of these camps is set aside for lepers and there the warm clothes and food, sent out by our Charities, are distributed.

## **Looking forward**

It is splendid to discover how the Christian Church is preparing for the future, and eagerly they look forward to the time when China will open her borders to the West. At Christmas there was a conference attended by missionaries, ministers and leaders of all the Christian communities at which the subject under discussion was 'Evangelism for South-East Asia'.

Every day, for several periods, the gospel is broadcast to China, Cambodia and Burma, while two hundred million booklets with words of Scripture are in preparation to be distributed to refugees and all who are learning to read.

How good it is that our Baptist Missionary Society has its own representative in this forward looking and hopeful community. She is Miss Dorothy Smith who is the only white woman in her domain of Rennie's Mill. This clinic is about eight miles east of Hong Kong and reached by a cliff track which is one of the roughest, most twisty and hilly lanes possible. Her car is old and noisy, but it is her one link with the city.

## **The 'village' on the hillside**

Rennie's Mill is a 'village' of 100,000 people, mostly Chinese from Taiwan. Its tiny houses, clinging to the cliff face, cascade down a steep hillside. The 'roads', narrow lanes climbing zig-zag up the cliff, are lined with tiny shops exhibiting a medley of skills.



There are cookshops and needle-workers, women making beautiful flowers, cobblers and dyers, and a laundry with the oldest washing machine one could ever see and which is turned by hand! The people are most friendly and kind. Many are fisherfolk, and some carried huge rocks in baskets on a pole over their shoulders up that steep cliff to extend the settlement in some way. There are crowds of children who fall in and out of the sea like dolphins.

It was wonderful to walk through the 'Mill' with Dorothy Smith. The women and children crowded round her, their faces lighting up as she approached them and the children running to greet her. Rennie's Mill is largely a Christian village, its faith based on the practical Christianity centred in the hospital.



*Rennie's Mill Christian Medical Centre*



*Dorothy Smith*

would make such an effort to share in a meeting for prayer. Should she be in a position to have a few days leave, she goes to the Philippines to help build up an orphanage for badly neglected children in that island. How courageous and faithful are our missionaries, and how proud we should be of them!

#### Ready for all things

The whole Christian Church in Hong Kong and Thailand, binding as it does many races in its warm fellowship, Chinese, Thais, Indians, Burmese, Cambodians, Malays, Americans, Australians, and New Zealanders, is eager and expectant, looking forward to

the time when all barriers will be down. It is preparing to bring the gospel to the surrounding peoples in their own languages. Few though they be, their love for Christ is a power that gives them hope and courage to embrace the millions around them, who as yet have not heard of Christ. It gives them, too, the energy to prepare for whatever He requires of them.

Dorothy is slim and energetic and her face is alight with interest and love for her people. She, herself, designed the hospital when the old one was washed away in a tornado. Her special delight are the maternity wards, for it is looking after the mothers that gives her the best opportunities to talk about Jesus. At the 'Mill' she is 'doctor' and tutor. She runs the clinics and the X-ray, and diagnoses which patients go to the new hospital in Hong Kong. She has living with her two students whom she is training to be nurses.

#### Little recreation

It is a lonely life. Very rarely does she see a visiting doctor, and her companions are three dogs and a cat — all rescued from dustbins — and the Chinese students who share her small living quarters. Her one relaxation is to climb the steep cliff and drive along that dangerous road to share in a prayer meeting in the city. I wondered how many of us



*Old tenement houses in Hong Kong*



# NEWS IN BRIEF

## EBA CONFERENCE

Representatives from churches of the Essex Baptist Association recently met in Chelmsford for a missionary conference. Under the chairmanship of the Rev Dennis Horwood, Vice-President of the EBA, those present gave thought to the overseas work of the BMS in three sessions, 'Bible Mission', 'Faith Mission' and 'World Mission'. The Society's Treasurer, Mr Victor Oxley, outlined the faith of the BMS as it budgets at the beginning of the year to support a number of missionaries, and related the Society's financial needs to people. He linked figures on paper to actual people in particular places across the whole field of BMS work.

Rev Vivian Lewis, Assistant Secretary for Promotion, spoke about faith as a missionary faith and stressed the responsibility of every local church to focus regular interest and prayer on world mission. He suggested this might be done either by a prayer board related to the BMS Prayer Guide or by participation in the Sunday service. Ministers and missionary secretaries were agreed that the missionary situation must be made relevant to congregations by their own enthusiasm and interest.

## ASSISTING MOTHER THERESA

For the first time Mother Theresa has a doctor working full-time by her side among the destitutes and dying in Calcutta, India. He is Dr Suranjan Bhattacharji, a graduate of Vellore Christian Medical College and Hospital. He is the first of several Vellore graduates who will spend six months with Mother Theresa and her Missionaries of Charity. Vellore is one of the two principal Christian Medical Colleges in India, Ludhiana being the other, and BMS nurse Miss Ann Bothamley works in the private patients' block of the hospital.

## AFRICAN REFUGEES

In a special report by Christian Aid, the relief arm of the British Council of Churches, we read 'Both black and white governments in Africa are creating refugees by intolerance and discrimination without hindrance from those western powers reluctant to jeopardize their vested commercial or military interests.' The report shows that there are now some 1.6 million refugees in 27 countries, with a further 1.8 million returnees moving from refugee camps toward resettlement. Until last year BMS missionary Rev Jim Grenfell was working amongst Angolan refugees in Zaire.

## THINGS HAPPEN IN THREES!

For BMS missionaries John and Valerie Furmage, 7 February 1978 was a very special day. The country of Brazil was celebrating its Carnival day, a time of merrymaking before the rigours of Lent. The Furmages were holding their own personal celebration, their wedding anniversary. And to cap it all, their second daughter was born on this very same day! In the photo, two-day old Lorna is seen with her mum and sister, Joy. John is pastor at the Pato Branco church in the South West Association of Paraná, and with Valerie's help runs a Christian Book Centre there as a means of outreach in that difficult region.



## 50 YEARS FOR A BIBLE

The Bible Society reports that the number of languages with at least one complete book of the Bible rose during 1977 to 1,631. Of these, 266 have the whole Bible and 420 a New Testament. 'As a Bible Society we want to see New Testaments in at least 1,000 languages by 1982,' said the Executive Director, Rev Tom Houston.

Two Bibles which have each taken nearly 50 years to complete were finally published last year. These are two of four completed in languages which had never had a full Bible before. These four were in Batak (Indonesia), Chol (Mexico), and Isoko and Urhobo, both Nigerian languages. The latter two translations were started in 1918 and 1919 respectively. In recent years both projects have been entirely the work of African Christians.

## HELP FOR CYCLONE VICTIMS

The Church's Auxiliary for Social Action (CASA) is now in the third phase of its relief programme to combat devastation caused by the cyclones and tidal wave that hit the south-east coast of India last November. As a result of the catastrophe, rice crops were ruined, fishing boats washed up to five miles inland and two million people were made homeless. The first phase of the rehabilitation programme provided some 100,000 victims with food, clothing, medicine and household utensils. The second phase included providing shelter for some 5,000 families, starting a nutrition/health care scheme for 5,000 people, assisting the local communities through cash-for-work programmes and replacing looms for the weavers.

## SUMMER SCHOOLS

The Young People's Department regrets that the Summer School planned for Lyme



## The Annual Report of the BMS

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Regis will not now take place. Shebbear College, North Devon, is fully booked for both Schools, but there are still a few places left at each of the Bexhill Schools. Booking forms can be obtained from YPD/BMS.

### CHRISTIAN ENDEAVOUR

Rev James Heron, minister of Springburn Baptist Church, Glasgow, will become the new Christian Endeavour National Director



on 1 June, immediately after the National Convention. In October, the 18th World CE Convention will be held in New Delhi, India, when representatives from 75 countries and island groups will be present. The organization celebrates its centenary in 1981, and there is a CE representative on the BMS Young People's Committee.

### KESWICK CONVENTION

Not all the places have been filled for the BMS houseparty to be held 8-15 July at the Convention. If you would like more details or an application form get in touch with Mr C Turner, BMS.

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### ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.  
(18 January-8 February 1978)

**General Work:** Anon: £6.00; Anon: £100.00; Anon: £150.00; Anon: £60.00; Anon: £500.00; Anon: £7.00; Anon (JB): £3.00. In memory of Rev A J Wilkinson: £114.00.

**Medical Work:** Anon: £40.00; Anon (JB): £2.00; Anon: £5.00.

**Relief Fund:** Anon: £5.00.

#### Legacies

Miss D G Bowerman  
Mr W H J Harris  
E H Jones

Miss J M S Parker	1,850.00
Miss M C Parker	350.00
J Smith	100.00
Miss M Westcott	20.00
Rachel A Whitelaw	513.89

### MISSIONARY MOVEMENTS

#### Arrival

Miss E M Staple on 31 January from IME, Kimpese, Zaire.

#### Departures

Mr and Mrs I D Coster (and family) on 25 January for study in Belgium.

Mr and Mrs D Wheeler (and family) on 12 February for Barisal, Bangladesh.

£ p  
45.00  
25.00  
25.00

Mr and Mrs G Smith on 12 February for Barisal, Bangladesh.



# The A to Z of Mission

Saturday 29 July – Saturday 5 August

A Teach-In to be held at C E House,  
Leamington Spa, Warwickshire

The aim will be to study the history of BMS work in Africa, to share in the celebration of the centenary of the Congo Mission (A ngola to Z aire), and to consider our response to the challenges and opportunities of the future.

There will be sessions of Bible studies, lectures, seminars, discussion groups, films etc., and recreational activities will also be planned.

*Minimum age 18 years, Cost £32.*

Send now for more details and a booking form to: Rev V G Lewis,  
BMS, 93 Gloucester Place, London W1H 4AA.

## A REPORT FROM THE BRITISH AND FOREIGN BIBLE SOCIETY

How do you instruct Christians in the faith? In Britain, one of several tools that could be used is the Bible. But once a person goes beyond western Europe, the Bible is the only tool that is available in most other parts of the world. Furthermore, in those parts the Bible may not be available in the local language but only in a second or third language which has to be used for communication purposes outside the local area.

Wherever one looks in the world the same picture emerges. In Peru, for example, an evangelical church with a packed congregation sits expectantly waiting for the arrival of a Quechuan New Testament, because at present they still have to read from a Spanish text and then translate what they need to hear. In Nepal there is a similar situation. The first 49 Christian churches in that country, all evangelical, are thrilled that in November 1977 they received their first copy of the New Nepali Bible. It is interesting to note that two years ago no local Christian community was permitted, so there has been this growth to 49 churches in just two years.

The ancient Coptic Church in Egypt is being encouraged to join in Bible study and teaching which is being given by bishops and priests outside of formal worship. Similarly in Ethiopia the new Patriarch has announced that he expects the priests to use the Bible as the source of all teaching and in as many languages as are spoken in that country.

Upon the provision of the Bible, and upon its correct translation, much of the church's growth and life depends. It is because the whole Bible was not available to some of the churches in Africa that a misunderstanding of the Christian faith has occurred.

Across the whole world spectrum we see a common need. It is first and foremost Christians, be they Anglicans or Baptists, Catholics or Orthodox, Congregationalists, Methodists or Presbyterians, who need the one tool without which the most devoted missionary or the most eager national cannot do his principal work of making Christ known.

## BAPTISTS SHOULD BE

informed about what Baptists believe.

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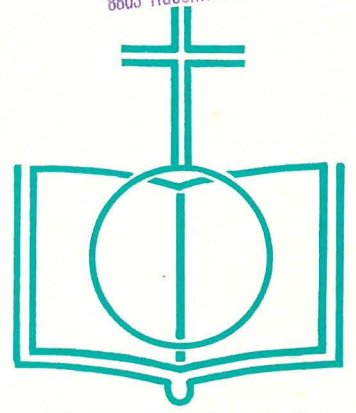
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Missionary

# HERALD

The magazine of the Baptist Missionary Society



*Women celebrating the centenary of BMS work in Zaire at Ngombe Lutete, in January*



# MISSIONARY ON FURLOUGH

by Christine Farrer



In six months I have travelled through 20 counties, slept in 18 beds, spoken in 47 churches and met hundreds of people. What am I? I suppose you could say that I am a sort of sales representative — a BMS missionary doing deputation, making known in the churches the work that is being done in other countries through the support of those churches.

I have met many extremely kind and helpful people, who have welcomed me warmly into their homes and churches. My thanks to them all. I have shared fellowship with Christians in young people's meetings, women's meetings, Sunday services, Sunday schools and day schools, and have been most impressed by the deep interest and concern in many places for the work of God's kingdom overseas.

## **Flexibility is a must**

I guess that missionary life abroad provides

good training for deputation work. You have to be prepared to cope with anything that comes your way! This might include the blowing of the bulb in the only available projector, leaving you just five minutes to think of a talk to give in place of the slides you intended to show, or it might include the dedicating of a baby during the morning service.

In most places I have visited, kindness and consideration have been the hallmarks. Transport to and from meetings has been laid on, or clear instructions given if this was not possible; I have been given advance notice of orders of service; when letters have been sent to me needing a reply, stamped addressed envelopes have been included.

## **Mr, Mrs or Miss?**

Just occasionally though, the organization seems to slip and life becomes less straightforward. Have you ever tried finding

your way to a church in a back street of a strange town when it is dark, and when you have only the vaguest notion of where you are going? Sometimes, it is impossible to comply with a church's request. For example, it is difficult to do so when you return from a deputation to find a letter awaiting you concerning the next one a few days later, asking that the hymns for Sunday be sent by the previous day! Perhaps some folk do not realize that there may be such a short gap between different deputations. It is also difficult to reply to correspondence when the signature on the letter you have received is illegible, and there is no indication as to whether the writer is a Mr, Mrs or Miss! These are relatively unimportant details when compared to other things in life, but they do make a difference.

My overall impression is, however, of true Christian hospitality and friendship. I shall take many happy memories with me as I go back to Pimu, Zaire. I must go back, for I need to lose some weight after all the good feeding I have had on deputation! It will be lovely to return to a warm climate, though how much I have appreciated the fact that wherever I have been, the house has been heated as much as possible so that I was kept warm, even though the rest of the household may have been expiring from the heat!

Lastly, I have lost count of the number of promises I have had that folk will be praying, not only for me but for the Church in the place where I work. If you have said to any missionary that you will pray, please keep your promise. Most of us can supply up-to-date information and items for prayer through circular letters, or in other ways if you write and ask. If, when I go back, I leave people praying more, and with an ongoing concern for the work of Christ's Church in other places, then this furlough has been worthwhile.



*Church at Pimu with hospital in the background where Christine works*



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# COMMENT

There is so much more to mission overseas than just accepting the offer of service of a man or a woman and then, after suitable training, sending them overseas to the destination chosen for their sphere of service.

## Where to go

Most people called of God to missionary work feel that He is urging them to one particular country. It is necessary then to obtain a visa and a work permit for that country. Regulations for this vary from government to government. Some visas can be obtained through a London embassy but others require application to be made in the country to which the missionary is going. Where these regulations pertain it is understandable that delays occur with their attendant problems and frustrations.

But apart from these official requirements demanded by a government, there needs to be consultation with the Church in that country to ascertain their mind on where best the missionary may be used. In a large country like Zaire, for example, where there are five regions, each region may feel that their need exceeds that of the others and the national body in its council has to weigh the claims and decide between them before it can advise the BMS in London of the best sphere of service in their country for the missionary in question.

## What to take

When these matters are settled air passages must be booked. In earlier days personnel going out to the field had a long sea voyage in which to adjust from one climate to another and from one culture to another. This way of travel is no longer open to our use and today, within a matter of hours, our missionaries have to make these adjustments and cope with the well known condition of jet lag. Flying creates another problem too. When travel was by ship the amount of luggage which could be taken was almost unlimited. But international airlines limit the weight of baggage which any one passenger can take to 20 kilograms. This, it will be appreciated, is a totally inadequate allowance for someone who is to be away for maybe two or three years. The necessary extra weight has to be dealt with in some other way. It can be sent as air freight or unaccompanied baggage but this is very costly. Alternatively it can be sent by sea but this can take months, and how will the missionary cope until these essential items

arrive? When at last the baggage arrives it has to be cleared through customs and so often, it seems, that the sum charged does not depend upon a government regulation, but on the whim or fancy of the customs officer. Further, in many countries there is an expectation that the process needs to be 'oiled' by gratuities.

It is obvious that currency varies from country to country and, of course, exchange rates. But perhaps few appreciate that some currencies are tied to the American dollar and others to the pound sterling. So that the currencies with which we are dealing can be affected by events in other parts of the world. Currency regulations also vary from place to place. What is permissible in one country is illegal in another so that the Society has to be aware of all the regulations and the changes in them, in order to keep within the law.

## No cover against loss

Just as crime appears to be on the increase in our own country so it is in most others. The problem of theft is a major one in many of the areas in which we work. It is possible for residents in the British Isles to take out an insurance against such risks, but this facility is not available in all countries and in most of the fields where BMS personnel work there is no cover for loss by theft and the Society has somehow to meet this problem.

Nor is there cover for medical attention. Our own National Health Service does not, of course, cover our missionaries when they are abroad and medical attention in most other parts of the world is very costly. There are many other aspects, too, of which, perhaps, few people think. Such things as housing and schooling for the children of missionaries. There is the matter of transport for our missionaries on the field and the difficulties of importing vehicles. It is not permitted, for example, to import a new vehicle into Sri Lanka.

## Think of the parent

All are concerned about the missionary and to achieve for them the best help in their work. It is good, though, that in this issue we are introduced to another aspect. The thoughts and feelings of the parents of a missionary when their son or daughter offers for service.





*Pastor Dioko in middle with nonagenarians Tata Masakidi (left) and Mfumu Mapeka (right)*

# The Centenary

or as our African friends insist —

THE FIRST CENTENARY

by Ruth Page

*continued from last month*

And so to the programme itself. The meetings were held in the open under the trees where all 'Matondo' or thanksgiving meetings have been held since time was, within sight of 'Bentley's kitchen', the first brick building in Zaire I believe, and throughout the Centenary celebrations a hive of activity as it housed the press and information department. The one in charge of this was C. Yengo, a French graduate and son of Tata Diansangu, one of the many who were arrested during the 1921 prophet movement and expelled up-river. The preacher at the

first service was Pastor Kwama, a very rejuvenated Pastor Kwama I am glad to say.

## **Pass it on**

It was Kwama at his very best, lively, brief, amusing without being comic, and with a message for old and young alike which he thundered home in his own inimitable style. It set the tone for the First Centenary celebrations, looking back and looking forward to the second centenary. Taking his text from the Feeding of the Five Thousand, 'Give ye them to eat,' he appealed to every

section of the community, the idea being that having received the gospel it is now up to the Zairians to 'give them to eat', teachers, headmasters, pastors, church members. The singing went with a swing and the service over we were invited to the school refectory. Here we were served by secondary school girls and marvelled at the skill of those who had cooked mountains of rice in enormous cauldrons and kept it white and dry! After lunch occurred one of the most extraordinary events of the Centenary, called according to the programme a 'Marche Joyeuse' which



seems to me to defy translation into English. The idea was that everybody should foregather outside the church and group themselves into districts (Ngombe Lutete, Mbanza-Ngungu and so on). From there, led by the Superintendent, the Rev Nkwansambu, we should 'beat the bounds' starting with Kivianga and coming round the village, down to the girls' secondary school, along the lower road to the boys' secondary school and back across the football pitch to end up in the open-air enclosure for the next service. There must have been 3,000 people in that lively procession, picking off flowers and branches as they passed, singing, 'dancing' as only Africans can, young and old, men and women, and all of us caught up in a welter of uninhibited joy. Many of us will remember Mary Hopkins giving full rein to her Welsh origins as she stood on a chair conducting the procession as it crossed the football pitch singing 'Nzambi okangala' (God is marching on). It is something unique to the first century.

#### Time stood still

We reached the second service. Time was becoming meaningless, I did not bother to wind my watch over the weekend, there was no point in knowing the time! As different cars and lorries arrived the crowd was swelling all the time. They listened with wrapt attention as the history of the church was unfolded by such authorities as Tata Masakidi (his daughter Zolakio, his son Vangi, daughter-in-law Matondo Disengomoka and grandchildren Ema Tezo and Dr Ina

Disengomoka were all present). For all his 91 years he spoke with clarity and conviction, as did Mfumu Lubaki Sadalaki of Kibentele, now blind but with a crystal clear memory of the district where shots were fired at Thomas Comber in the early days but which later provided land for a mission station and for the famous Kimpese hospital. Tata Diansangu gave an account of the events leading to the arrest of the 'Prophet' Simon Kimbangu, correcting some errors in what is generally believed concerning missionary involvement. Finally Pastor Luvambanu, energy unabated, gave a detailed account of the beginnings of the church in the hill districts of the Bangu plateau. I think the sun was setting in the direction of the pioneer's cemetery when Pastor Wantwadi was called upon to preach, but the crowd had come to listen and listen they did. By this time a generator set had been installed and strip lights perched precariously in the trees. By the end of this service one could really have thought that the day was over, but a centenary occurs only once in a hundred years so every minute must be used to the full. Every district had been asked to prepare a centenary play and some time late in the evening we returned to the enclosure and in the cool of a cloudless moonlight night we relived the early days as seen through Zairian eyes. Our African friends are born actors and superb mimics and it would be difficult to decide who enjoyed it most, the players or the audience. We had the witch doctors, the early attempts at teaching, the missionary praying, only to find that his



*Vangi, son of Tata Masakidi*

whole congregation had stolen away while his eyes were closed, with tremendous roars of audience participation to carry us through the night hours. I retired at about 1.30 am and we brewed tea before enjoying a shortened night. The plays continued.

#### The labour of the years, justified

By Sunday morning things really were warming up with cars and lorries bringing people who were unable to come for the whole weekend. Visitors are too numerous to name but they included Rev Luyindu, Rev Wakoli (ex Hector de Cory) President of the ECZ synod for the Lower River, a Priest and Sisters from the Roman Catholic Mission at Gombe Matadi, C. Mandiangu, Director of IME Kimpese, Mama Nkenge and the ladies' choir from Kinshasa, the Kitega men's choir from Kinshasa, the youth band from Lisala, Kinshasa, and the Kimbangist band. The weather was perfect, sunny but not too blazing hot, everyone had dressed for the occasion and the sights and the sounds are unforgettable. They had purposely chosen the old well known hymns and the drums made sure that no one let them drag! After the opening worship there came a very special event, I can safely say, after some days to reflect on it, that it was among the most moving spectacles I have ever been



*Pastor Wakoli (left) and Pastor Kwama (right)*

*continued overleaf*



# THE CENTENARY

*continued from previous page*



*Rosalie Harris and students*

privileged to witness. The old scholars had prepared a march-past in ten-year groups, from 1878 to 1978, with a banner for each ten years. The first banners had no followers, and then came Tata Masakidi, upright as a lath, leading in the 1898/1908 group. As they followed on, and to our utter astonishment, they had made uniforms like the uniforms of their period, the white shirts with red braid and the long cloth of earlier years, lead in as they always used to with a pipe band. Men in their forties and their fifties, fathers of large families, men in

highly responsible positions, they came in with a pride and a dignity which defies description. What must their school have meant to them to have done that? If ever anyone had any doubts as to whether we were right to engage in school work let those doubtings cease. A missionary in her first term said it brought tears to her eyes just to behold it. There followed other uniforms, the khaki shirts, the shorts (without pockets for economy), the blue shorts. People were so proud to join in. The 'big noises' and the lesser lights, they were all there, such names

as Pastors Nkwansambu, Wantwadi, Dioko, and many more. Headmasters such as Mabilama, Landa, Lusadisu and many others, teachers like Ditu, Makani and too many to name, women figured prominently in all the generations including Dr Ina Disengomoka and Mama Kwama Mabinda, now responsible for the women's work of the CBFZ in the Bas Zaire and looking so youthful in her khaki uniform. (Only a representative group in each ten-year cycle were in uniform, the others joined in their respective age groups.)



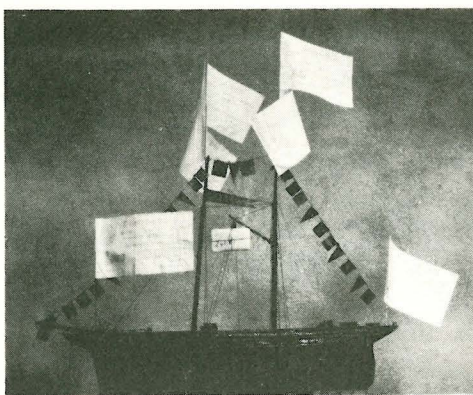
*Water had to be carried from the river*



# 'When the boat comes in'

by Christine Farrer

Nobody can remember exactly when 'Ship Carey' first 'sailed' into the schoolroom of Brixham Baptist Church, but it was certainly well before the turn of the century. Once a year the ship comes in, bringing her cargo — the money that the children of Brixham Baptist Church have raised for BMS. A 'radio receiver' set up in the schoolroom allows the children to follow her progress up the English Channel, round the headland into Torbay, then into Brixham harbour. But she does not stop there, she 'sails' on up the High Street, into the church, and is finally hauled up through the hatch into the schoolroom.



*'Ship Carey'*

Yes, she is an unusual ship, just a couple of feet long, and her journey is an imaginary one. But this does not detract from the air of excitement and expectation which grips everyone who waits for her arrival. She is a sailing ship, and her sails are made of £1 and £5 notes, while her hold contains the coins which are hauled out on a rope by a team of Sunday School scholars! The money is counted and a very fine effort it represents, with a total of over £200 for the year.

Last time the ship came in, there was a rather special note among the collection. When he was a boy, our Prime Minister, Mr Callaghan, lived at Brixham and attended the Sunday School. On a visit to the area last year, he had been to the church and asked whether 'Ship Carey' still sailed. On being told that she did he left a donation, and that note was made the topsail of the ship.

The Junior Church at Winner Street Baptist Church, Paignton, gave a demonstration depicting BMS work in Zaire. They had taken part in the 'Transport Target' project and had raised a considerable amount of money. Their interest having been aroused, they began to discover more about the uses to which the Land-rover sent to Zaire would be put, and they learnt about the sort of conditions it would have to cope with in that country. This knowledge they added to a survey showing where and how BMS missionaries are working in Zaire. They sang several hymns and choruses, including two in different African languages, and the whole made a most interesting and informative demonstration.

The Sunday Schools in the Oxford and Abingdon District combined to present an exhibition which through pictures, paintings, maps, models and written articles, showed something of the countries where BMS is

working and the sort of work in which missionaries are involved. A great deal of research and hard work had gone into the making up of this exhibition, and the wealth of detail presented through it was most impressive.

There must be many more efforts made by young people all over the country to promote interest and give information about the work of the BMS. These are three that have impressed me as a missionary on furlough, and I think they deserve to be shared. Perhaps they might even give you some ideas!

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## NEWS IN BRIEF

### BROADCASTING TO ARABS

The Baptist broadcast ministry based in Beirut, Lebanon, plans to expand from one to three transmission centres in an effort to reach the entire Arab world by 1979. Currently the ministry uses the Cyprus Broadcasting Corporation and reaches a limited portion of the Middle East. The addition of centres in Monte Carlo (Monaco) and the Seychelles will cover the North Africa area and the Arabian Peninsula. The Lebanese ministry began in 1968.

### CENTENARY YEAR

The Birthday Scheme Secretary of Perry Rise Baptist Church, Forest Hill, SE London reports that a lady on her register celebrated her 100th birthday in March. She is Miss E Hunt of Sydenham who has supported the Society for a number of years and faithfully continues to do so.

### 100-YEAR-OLD BAPTIZED

Mrs Martha Willie, a Miccosukee Indian widow who is somewhere around 100 years old, was recently baptized. This took place just a week after her profession of faith at a revival meeting in the Indian Trail Baptist Church, one of two churches on the Miccosukee reservation, Florida. She had become convinced that Christianity is not just a 'white man's religion' while listening to a Navajo Baptist Evangelist. Mrs Willie is thought to be the oldest Indian ever to be immersed in Christian baptism in the United States.



# From the Belgian Congo to the Republic of Zaire

by Eileen Motley

My wartime journey to the Belgian Congo in 1943 took six weeks by sea, and the 200 miles by train from Matadi Port to Kinshasa from 7 am to 5.30 pm. Our engine burned wood, and there were stacks of this piled up ready at the various fuelling posts along the line.

Years later air travel was becoming a possibility, and when I flew back to Britain in 1974 it took only seven hours non-stop from Kinshasa to Brussels. Long-distance buses link Matadi with the capital, Kinshasa, on a road that 20 years ago was still only a dirt track; and Zaire has its own air service

covering its huge territory, where earlier the river-boat was the only link, as well as Kinshasa international airport. But world fuel problems have now hit Zaire hard and brought a crisis situation to all air and road travel.

## Blazing furnaces

When I arrived in the dry season, everywhere was brown and dusty, and very hot. I was on my way to São Salvador, but had to wait for a special permit and visa for Angola, so spent my first months at Wathen, which was known to the Africans as Ngombe Lutete. They were burning bricks for a new building,

and I was taken in the dark to see the blazing furnaces where the sun-dried bricks had been built up into a pile and a fire lit underneath. This furnace had to be stoked continually with wood for three days and two nights. The people had made the bricks themselves from mud, and in this way the village folk have put up a big school for their district, like the one at Kinkoni in the Bangu Hills, although cement blocks are the modern building material.

The church at Ngombe was a pre-fab of wood with corrugated iron roofing, sent out from Britain, and this still stands although the people are in the process of building a new church. There were boys and girls in school, those who lived nearby plus the brightest from distant villages. Missionaries were in charge of school and church, but there was an outstanding young African as Head of the Junior School, Emile Disengomoka, who became the first to have the chance of teacher-training in Belgium, and whose death in 1963, following that of his gifted pastor-brother Nzakimwena, was such a loss to the Church and life of the Congo.

## The three R's

For most of the children of Congo, school was in their own or neighbouring village, taught by the teacher-pastor, who tried to pass on his own often quite meagre knowledge, with very little equipment or salary for his time and work. The Belgian Congo Government approved of teaching the three R's to as many as possible, putting education in the hands of the Roman Catholic Church and allowing Protestant missions to share in this; but only the RC seminaries, or practical on-the-job training for specific responsibilities, went any further.

The BMS joined with the American Baptist Foreign Missionary Society in 1908, and later with the Swedish Covenant Church, to organize training for pastors and teachers at Kimpese. And little did I think that after just over 10 years in Angola I would find myself at the *Institut Pédagogique Evangélique*, sharing in the work of this interdenominational, international Protestant School.

The 1950's were full of exciting developments. There was the beginning of the hospital building near the Kimpese centre, with BMS Dr Ernest Price and American Dr Glen Tuttle in the co-operative venture, which soon became famous as IME, the *Institut Médical Evangélique*. Here, not only was specialist as well as general hospital care provided but also African nurses and



*Making sun-dried bricks*



medical workers were trained. Now, for the first time there are two Zairian anaesthetists, as well as laboratory technicians and teachers in the Nursing School, with young doctors gaining hospital experience. But there is still great need for the help of experienced missionary doctors.

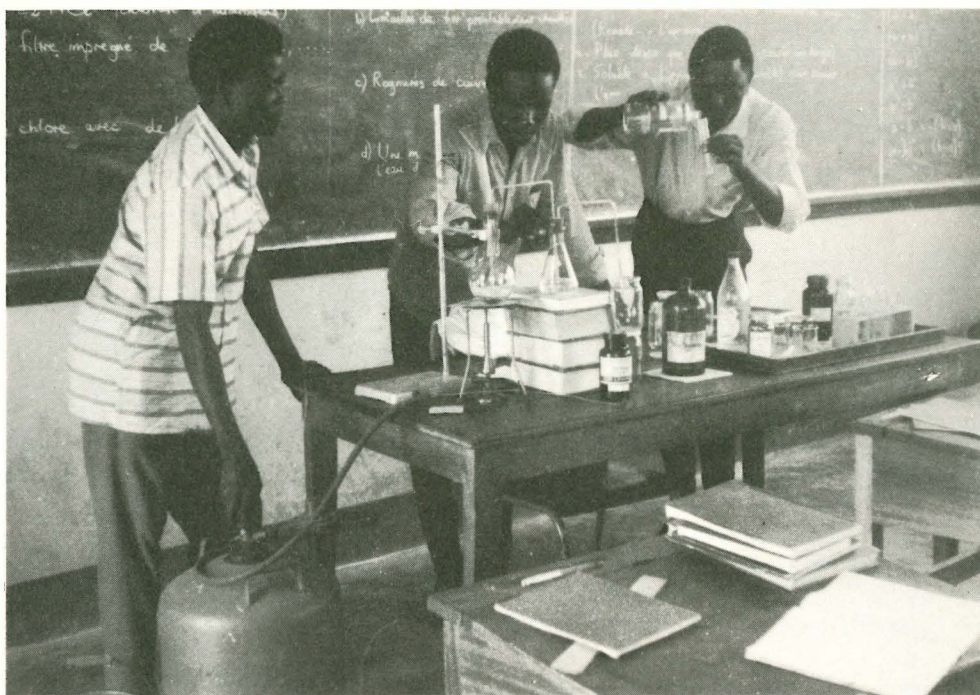
### First secondary schools

In 1954, with the Government having opened its first official secondary schools, the Kimpese Secondary School came into being, the first in the whole of Congo for Protestant young people. Men who had already been teaching and in charge of schools, returned to school themselves with their wives and families, in order to gain the Secondary School Diploma. This was to all intents and purposes the most advanced stage of education to which any could aspire. Two groups of teenagers also came, their ability in primary schooling having gained them this first chance of six years' full secondary education.

Many of these, older and younger, were able to go on to university training made possible by missionary societies in Europe or America. Later, others gained places in the new university of the Congo at Lovanium, which was linked with Louvain in Belgium, and opened in 1955 with a handful of students. By the time Independence came in 1960, Congo had just a dozen or so African graduates and these were soon called upon to help in trying to bring back order to their country, which had fallen into chaos and disaster as the Belgians who had hoped to go on working alongside were forced to withdraw.

In the meantime many of the older men, who from 1956 became the first proud possessors of the Secondary School Diploma, had taken leading places in schools, thus replacing the missionary teachers. These men today are headmasters and school inspectors. Others hold important responsibilities in different spheres alongside church leaders, whose pastoral training at the same time had gained them the Diploma of the Kimpese Theology School. Also twenty-four of the wives gained their certificates as assistant teachers, none prouder of this achievement than their husbands.

It was illness that took me, very unwillingly, from Angola to Kimpese in 1954 to be near the hospital, but what a privilege it turned out to be, to be able to have a share, for two years, in so many new and exciting developments, and to get to know outstanding young Africans who have become men and



*Chemistry class in Ngombe Lutete Secondary School*

women of tremendous influence for God and their people in Zaire.

### Pastoral training

From 1957 to 1961 I was back in Angola, sharing in the pastoral training of the Calambata Bible School, which brought together men and their wives, who again were to be so important for the future, not only from our BMS areas but also from Ambrizete, St Antonio and Cabinda, for which we had been asked to take responsibility after the death of Mr Stober, the pioneer of evangelical work along the coast. Then the Canadian Baptists joined us,

taking over that responsibility, and I had the further privilege of getting to know their young missionaries, giving help with the Kikongo language and working with them for a short time in each of these other districts.

1960 brought Independence and chaos to the Congo. In 1961 the rebellion against the Portuguese broke out in Angola and it looked as if the work and witness of 80 years was all to be wasted. Yet throughout the disaster we saw God continually at work through His people.

*continued overleaf*



*IME Chapel at Kimpese*



## FROM THE BELGIAN CONGO TO THE REPUBLIC OF ZAIRE

*continued from previous page*

As peace began to return to the Congo, with the help of the United Nations Peacekeeping Force, it in turn provided a refuge for the thousands from northern Angola, some of whom fled for their lives, others to escape involvement in the fighting which in the end was to continue for 13 years. Angola is another story; but as the last of us left São Salvador to join our refugee people, it was to find another job waiting for us among them, in the schools and churches and medical work of the Congo Republic, whose people gave us an amazingly generous welcome.

Once again, in 1962, I was at Kimpese, with its six years of secondary schooling; theology school; school for *moniteurs* (giving four years of training for primary school teachers); women's school, for the wives of teachers and pastors in training; and a primary school, which was also used by students on teaching practice, with its African headmaster, Vafwa, who was one of those teachers who had come back to secondary school during the period I was there before. There were also two Africans as junior members of the



*Inside a thatch and grass refugee school*

secondary school staff and three Angolans enrolled in the theology school. By 1965 we welcomed back from America our first Congolese graduate staff-member in Noé Diawaku, who became in 1966 the Director and first Congolese Head of a secondary school. This outstandingly gifted Christian (another of those first secondary schoolers)

is now Vice-Rector of the University of Kisangani, having completed his doctoral studies, while a younger fellow-student, Wawa, is Head of its science department.

### **New university**

One of the Congo people's most urgent demands at Independence was for more



*Students' wives prepare midday meals, Kisangani*





*Poultry in laying house at Kimpese*



*Oxfam laying house and chicken run, Kimpese*

secondary schools and further education, and as missionary bodies tried to help meet that need they began to see the challenge to provide opportunity for further training at university level, since for most of the talented secondary school leavers there would be no place at the two small State universities. Untold prayer, work and devotion went into the project, resulting in the founding of the university of Protestant inspiration, *Université Libre du Congo*, which in 1963 opened for its preliminary year at Stanleyville.

1964 was the terrible year of the Simba rebellion and the Stanleyville massacre. What of the future of the new university? In a gesture of remarkable fellowship the Roman Catholics of the University of Lovanium at Kinshasa offered the use of all their facilities. Furthermore staff from Stanleyville, including Dr John Carrington, were welcomed along with their students until the following year when they were able to return and start again. Stanleyville was soon to have again its old African name of Kisangani, and change has followed change as the Government has taken over responsibility. But there the university stands, with some of our African Christian friends right at the head. President Mobutu launched his Popular Revolutionary Movement for Peace, and in 1967 the name of Congo (really only applicable historically to the one region) changed to that of Zaire, 'the land of the great river'. More emphasis was put on the old values and the good of the African past, until the slogan of 'authenticity' began also

to include the bad of the old days, and it needed wise folk to get the values right again.

Not only was secondary schooling becoming more available for the talented youngsters of Zaire, but more and more of the young refugees from Angola, who continued to flee the fighting, learnt French and gained places in the competitive entrance exams; many made it right up to the equivalent of our O' and even A' levels. Outstanding ones have gone on to train as teachers, pastors, nurses, chemists and doctors, and today their ability and dogged perseverance, and for so many their real Christian witness, is at the service of others, some back in their own still war-torn land of Angola, some in the land of their exile where since 1976 many are refugees for a second time.

#### **Community development**

Another project begun in 1962/3 at Kimpese School was for the production of better food for both Congo villagers and refugees. Operation Agri flew out hundreds of day-old chicks in order to introduce a better strain of poultry. Oxfam helped with buildings, soon nicknamed by students *L'Hôtel des Poules*. From that beginning, and a technical training centre for Angolans at Thysville (Mbanza-Ngungu), there grew the Community Development Centre known as CEDECO, with training for young Congolese and Angolans in agriculture and husbandry, tailoring, carpentry and mechanics.

In his first year as a refugee the Angolan Pastor, João Matwawana, who later became

pastor and chaplain of the Kimpese Hospital, expressed the thoughts of many when he said 'God has given us here a chance of training, which we would never have had in Angola, so that in the future we may serve Him and our own people better'.

Once again Kimpese is a refugee centre, and the Kimpese schools, which for two years were State-controlled, are again the responsibility of the Church. The new name CECO indicates *Centre Evangélique de Co-opération*, which alongside the schools continues to serve the churches through Bible School, conferences, evangelism by extension over a wide area, evening classes, agriculture, bookshop and dispensary.

The Belgian Congo has become the Republic of Zaire, with development and potentials that would surely seem miraculous to the pioneer missionaries of a hundred years ago. There is still the call for missionary help. But if adaptability has always been one of the most important needs of missionary life, Zaire today more than ever asks this of its missionary friends from other countries. There are the failures, the disappointments, the waste; but there are the Christian leaders in all walks of life and Christ's 'ordinary people', who see the brightest hope for Zaire's future as part of the kingdom of God. And so with Angola too, at war with itself yet with a Church that is marching on, whose people have lost nearly everything but who are finding victorious life.

How wonderful to have a part in such a story!



# FROM THE PARENTS' POINT OF VIEW

'How do you feel about your daughter going to be a missionary?' 'You're going to miss her terribly, aren't you?' My wife and I were often asked these two questions when it became known that our only daughter had been accepted by the BMS for service overseas.

## A certain feeling of pride

So how does it feel? Well, we must admit that when the final parting came and our daughter's railway carriage disappeared out of sight, we felt pretty awful! After all, we would not be seeing her again for four years. But that feeling soon passed, and as we now eagerly await her letters from Bangladesh we must confess to a certain feeling of pride, if such can be permitted in a Christian. We are glad that when so many young people take the wrong road our daughter has chosen this path to follow.

It had really come as no surprise to us when she told us that she had applied to the BMS. We had known of her interest in missionary work, and especially the work in Bangladesh, ever since as a young girl she had heard Dr Michael Flowers, then of Chandraghona, speak at a missionary meeting. During her subsequent training as a nurse that interest never wavered and when the call came clearly she responded.

Her acceptance by the BMS Candidate Board in March 1977 started what proved to be a very busy and most informative year, not only for her but for us, her parents. Despite a lifelong interest in foreign missions we did not fully realize just what being a prospective missionary entailed. There was still a long way to go. First of all, she wished to gain more experience in a particular branch of her chosen profession and in this the BMS concurred. Then the Society wished her to spend some time at St Andrew's Missionary College at Selly Oak, Birmingham.



Perhaps for us the realization that our daughter was actually going to be a missionary began with the arrival in our home of three 45-gallon oil drums — the 'missionary drums' recommended these days for a missionary's sea luggage. Then began the planning of what should be taken for a stay of four years in a country where, even if certain things were obtainable, they were still very expensive. Have you ever thought of how much toothpaste you use in four years; how many pairs of shoes and stockings; how much soap? And much more. The Society provided a list of suggestions, of course, but much was left to our daughter as an individual to decide what she would or would not pack, what books to take and what to leave behind, what uniforms to be ordered, what items of medical equipment and other things to take.

## All very exciting

In all this our daughter shared her thoughts with us. Very soon our front room began to look like a jumble sale. The three large oil drums were surrounded by piles of clothing and equipment, food such as puddings which can be made up with water rather than milk, cartons of dried milk and coffee (very expensive in Bangladesh), and little luxuries that might be used for a future festive occasion on the mission field. Throughout, a careful check was kept on weight and bulk. It was all very exciting and gave us a fresh insight into what becoming a missionary involved.

Halfway through this time a missionary from Bangladesh spent a weekend in our home, gave our daughter valuable advice about many things and caused us to change our thoughts on some decisions already made.

Since our daughter was going to be at Selly Oak for some months before she actually left for Bangladesh, she wished as much of her sea luggage to be packed as possible and the drum sealed before she went. No one was more surprised than her parents when this finally happened but, gradually, order was produced from seeming chaos. Two drums were filled and sealed and the third left half-filled for mother to complete. On the outside of the drums there had to be painted in large letters the name, destination and drum number. Then a complete list of the contents of each drum had to be typed in duplicate for Bangladesh Customs. This was father's job.

As I say, it was all very exciting and we had many a laugh as the process went on. But it was also a lesson to us, as we realized what was involved both for the Society and the missionary in these times. Gone were the days when Bangladesh was known as Bengal and a British missionary had no problem with entry into the Indian sub-continent. Now there was the question of visas to be applied for and much form-filling to be done. It was perhaps this question of visas which gave us our greatest lesson. For some reason there was a clamp-down and some visas were refused. This came as a bolt from the blue and affected Brazil as well as Bangladesh.

## Wavering faith

It was at this time that we parents began to wonder if all the preparation was going to be for nothing. We thought that our daughter might have to do some rethinking but strangely enough, or perhaps not so strangely, her faith did not waver as much as ours and





she was fairly untroubled during the whole business. The knowledge that the visas had been finally granted reached her when she was home for a few days just before the valedictory service from her home church. Our lack of faith was rebuked and she returned to Selly Oak knowing that all was well.

Later, after a departure date had been settled, and as that time drew near, there was a further delay and she had to come home again, not really knowing the position. But on the night she arrived home, late in the evening, she had a phone call from HQ telling her that the visas had finally arrived in London and were being sent on to all concerned. What rejoicing, and what a lesson all this was to us as Christians! God would work His purpose out despite governments, and whatever the future had in store it came to us afresh that all would be well because God holds the key to the future and we should be content to leave all with Him.



#### **Not begrudging but supporting**

Last minute packing done for the air journey, which caused some thought with a weight limit of 20 kilos, a tearful farewell at the railway station and our daughter was finally off. The great adventure for God had begun. Next day she would be in Dacca. What a change from the days when a sea journey to that part of the world would have taken several weeks. At least then you had all your luggage with you!

Language study lies ahead, a missionary's first and perhaps greatest hurdle; then, on to the hospital at Chandraghona to practise her profession in the will of God and in the place to which He has called her. As parents, we do not begrudge our daughter to the mission field. Rather, the contrary. We too have our task, which is to be her support in prayer. This we promise to do.

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## The 'A' to 'Z' of Mission

**Saturday 29 July – Saturday 5 August**

A Teach-In to be held at C E House,  
Leamington Spa, Warwickshire

**The aim will be to study the history of BMS work in Africa, to share in the celebration of the centenary of the Congo Mission (Angola to Zaire), and to consider our response to the challenges and opportunities of the future.**

**There will be sessions of Bible studies, lectures, seminars, discussion groups, films etc., and recreational activities will also be planned.**

*Minimum age 18 years, Cost £32.*

**Send now for more details and a booking form to: Rev V G Lewis,  
BMS, 93 Gloucester Place, London W1H 4AA.**



# LEPROSY CHANGES ITS IMAGE

by Edna Staple

Less than 40 years ago there was still little that could be done for those who suffered from leprosy, other than giving them compassionate care. This need for loving service to some of society's rejects was recognized by Wellesley Bailey, an Irish missionary to India over 100 years ago, and brought into being the organization now known as The Leprosy Mission; the concern has been shared by many other Christian bodies, including the BMS.

Custodial care in special settlements, where Christian concern sought to meet the needs of those who could never again hope to lead a normal life, was the best response possible before the 1940's, and those who committed themselves to this task deserve sincere admiration. But the system, while solving some problems, created others. The patient, isolated from the normal life of family and society, could become institutionalized mentally as well as physically, and could easily lapse into a state of self-pity. His illness then became the most important thing in his life, and as disabilities increased so did a demanding dependence upon the charity of others. When self-respect was lost, so was any hope of being respected by society, and continuing life was well named 'a living death'.



*Edna Staple conducts foot inspection*

## **Leprosy is not what it used to be**

The introduction of the sulfone drugs in the 1940's provided, for the first time, an effective means of treating leprosy. As infectivity was controlled, and as early treatment prevented the development of the nerve damage that leads to ulceration and deformity, so isolation and hospitalization became less and less necessary. By the late 1960's most people having treatment for leprosy were living in their own homes and attending leprosy hospitals and clinics as out-patients. Today it is recognized that ideally this treatment should be completely integrated in the normal services of general hospitals, though the ideal is not always attainable. As with other diseases, the specialist centre, staffed by people with training and experience in leprosy, is still needed, not only for dealing with complications but to provide facilities for teaching and research.

During recent years advances in many branches of medical science have contributed to increased understanding of leprosy, which in turn has removed much ancient and deep-rooted fear of the disease. We now know that leprosy is only very mildly contagious, that only a small proportion of those who have the disease can pass it on to others, and that most people are equipped with a natural resistance to the infection. Between scientific knowledge and folklore however, there is a wide gap, and age-old prejudices are not easily eradicated. (How would *you* react on learning that your next-door neighbour had leprosy?)

## **'The place of hope'**

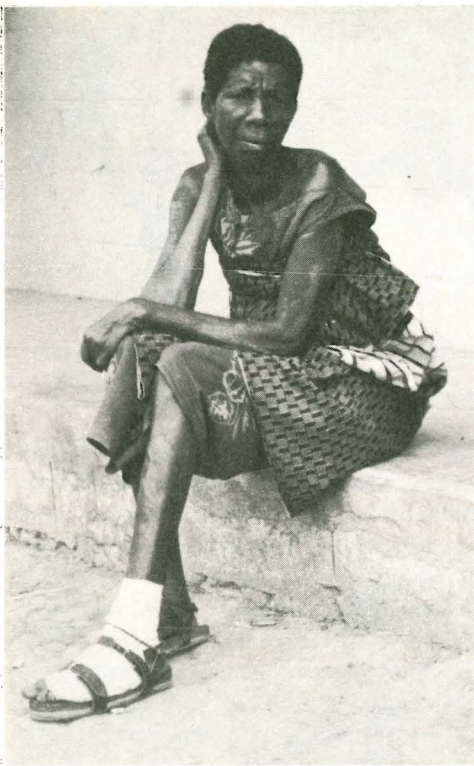
In 1960 the hospital at Kimpese opened its leprosy department, now called Kivuvu 'the place of hope', with 50 patients transferred from other institutions, many of them crippled. By the end of 1964 the number registered had risen to 150. Of these 100 were still under treatment and 98 of them were resident, together with a number of healthy spouses and 75 children, all of whom

kept the financial resources stretched and the staff busy in treating all sorts of illnesses, major and minor, and providing some education for the children. The picture is now very different. Of nearly 1,500 patients registered, hundreds have been cured, many have returned to Angola, some have died and some are 'lost to control', while about 750 remain on treatment. The number of residents at Kivuvu fluctuates between 10 and 20, and most are there only for a few months. The rest attend as out-patients at Kivuvu or at one of 18 clinics, up to 85 miles away, which are visited quarterly by a Kivuvu team of a doctor and nurse or two nurses; some are reached by road, for others we use the small plane based at the hospital and piloted by a member of the Missionary Aviation Fellowship. Only when special circumstances necessitate hospital care or supervised treatment does the patient need to come and stay at Kivuvu. Thus the disruption of family and social life is minimized, and with early, regular treatment reducing the risk of incapacitating complications, the patient is usually able to follow his normal occupation.

Neglect is the biggest factor in the development of the crippling sores and deformities that have for so long been erroneously considered as the 'hallmark' of leprosy. Occasionally it is, at least in part, the patient's fault, since suffering from a curable disease does not automatically ensure co-operation in achieving that cure!

Sometimes treatment is not available; probably only one in five of those suffering from leprosy today is able to get treatment. Few, if any, of our patients who returned to Angola have been able to continue, and some have already come back to Zaire in a much worse state than when they left. Sometimes neglect occurs because doctors and nurses do not know how to recognize and how to treat leprosy. A young law student attended a university hospital skin clinic at intervals over three years, receiving





*Patient awaits treatment at Kivuvu*

various treatments for the light-coloured patches on his left arm; only when involvement of a major nerve caused 'clawing' and weakness of two fingers was the correct diagnosis made. Anti-leprosy treatment, and a long course of anti-inflammatory drugs of the cortisone group, is proving effective. As he works hard at physiotherapy exercises, and at occupational therapy such as typing and knitting, we hope that the residual deformity will be minimal. But to achieve this has meant a year away from his studies. A bright pink pullover, of which he is very proud, is small compensation for that.

**Teaching is important**

The above case indicates why teaching is so important, at all levels of the medical profession. Many people come to Kivuvu to learn: our own nursing students for two weeks of practical experience in the last year of their training; new missionary doctors and nurses during the required period of orientation on arrival in the country; Zairian nurses who are, or who will be, specializing in leprosy, for courses lasting four months; government district health officers for revision courses of two or three days. We go out to teach too. The health officers arrange for groups of nurses working in their areas to meet us at a convenient clinic for study days. With funds provided by The Leprosy Mission I can travel, as invited, to other parts of Zaire, to teach about leprosy and to advise and help with problems. This has enabled me to see some of our trainees

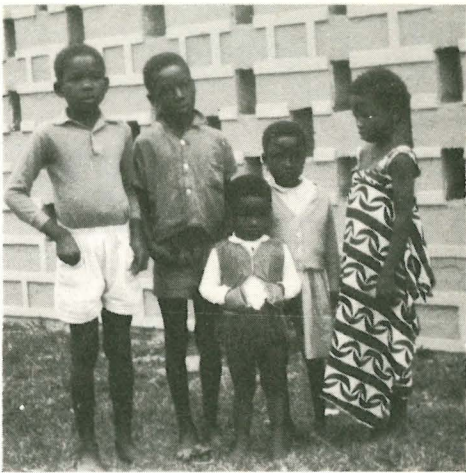
in their own setting, to encourage many who are working in places of geographical and professional isolation, and to interest others and help create greater understanding of the disease and recognition of the challenges involved. The Leprosy Mission has also given funds for several seminars, to which doctors and others from government and company medical services and from Catholic and Protestant missions have been invited. To these seminars, planned for those able to benefit at a high professional level, Dr Stanley Browne, former BMS missionary and now Director of the Leprosy Study Centre, has brought his profound knowledge and vast experience.

**Research has increased**

Research into many of leprosy's unanswered questions has increased in scope and momentum in recent years, and at Kivuvu we are privileged to have a small part in this, when sometimes a programme needs simple tests carried out with accuracy on a series of patients before being carefully reported. This also benefits the self-esteem of the co-operating patients! Detailed information about patients, their disease, treatment, results of tests and general response has been sent to our former director, Dr Wayne Meyers, who is feeding it into a computer in Washington and building up an important body of material for study.

As work goes on in laboratories around the world, it may be that in a few years' time we shall know whether there is a non-human source of the germ that causes leprosy. We may understand why a few people exposed to the infection will get it, but most will not. We may have a simple test for detecting those at risk. We may even, please God, have a vaccine. A major difficulty now appearing is that of resistance of the germ to sulfone, the inexpensive drug that forms the basis of all treatment programmes; resistance is particularly likely to occur if treatment is irregular or inadequate. Other drugs are available, but the cost, for mass use, is beyond the present resources of most leprosy services. So we hope for progress in the discovery of new treatments.

All this is a far cry from conventional missionary service, but professional work of a high standard carried out by a team of Christian workers, and so combined with a concern for the individual not just as a leprosy patient but as a person, can be an effective witness to the love of Christ. The selecting and training of personnel to undertake this kind of work is an important function of the Christian Church in a country



like Zaire; it is, in fact, a unique contribution that the Church can make to the medical services of the future.

At the end of the seminar at Kimpese last year a government doctor, not as far as I know a committed Christian, came to express his appreciation of having been invited, and of the whole experience, mentioning that he had been particularly impressed with the attitude of the Kivuvu staff toward the patients, as they were presented in clinical teaching sessions and as they co-operated in demonstrations of diagnostic tests and routine care at Kivuvu. 'It was like being introduced to your friends,' he said.

Our Lord said 'You are my friends, if you do what I command. . . . This, then, is what I command you: love one another.' (John 15.)



*Damage like this need not happen*





### IN BRAZIL

Laura Hinchin became a Christian as a result of attending a Brethren Assembly in Liverpool, where she was baptized and remained in fellowship for several years. In 1967 she married and moved to Clwyd but it was not until after she was widowed in 1970 that she joined Shotton Baptist Church and really began to feel that the Lord was leading in her life. During her six years of membership at Shotton, where she was greatly encouraged by Pastor and Mrs Buckell and the Lord's people there, she was mainly involved in work among teenage girls. She then felt that God was speaking to her about working in Brazil and after praying for guidance she received the answer 'go ye'.

At the beginning of the year Laura took a short course in adult literacy at Reading University, and at the time of going to print she was awaiting a visa for Brazil. She says she has much cause to praise God for encouragement and assurance along the way, and for His promise 'The Lord thy God is with thee whithersoever thou goest'.



Philip and Carol left England for a year of language study at Barisal.

# CALLED TO SERVE

### IN BANGLADESH

Philip and Carol Stunell are following in the footsteps of their minister from Primrose Hill Baptist Church, Huddersfield. Rev David and Mrs King went out in 1975 to serve with the BMS in Bangladesh. In March this year

Carol was accepted by the BMS when she was single to serve as a nurse in Bangladesh. Philip offered as a mechanical engineer and was accepted for service in either Bangladesh or Nepal, as need arose. After it was agreed that Philip should join David Wheeler and Greg Smith to make up a technical team for Bangladesh, he and Carol announced their engagement. They both undertook 12 months' study at St Andrew's Hall, Birmingham before leaving for service overseas. Actively engaged in Christian service at home, Carol was involved in YP Endeavour activities while Philip was President of the Christian Union at Huddersfield Polytechnic. Both have been teachers, Carol in a primary school for five years and Philip as a Sunday School teacher. The latter was baptized at South London Tabernacle, Carol at Primrose Hill.

### MISSIONARY MOVEMENTS

#### Arrivals

Miss M Popham on 8 March from San Fernando, Trinidad.

Rev J and Mrs Pullin and family on 16 March from Caceres, Brazil.

Rev M L R Wotton on 18 March from Curitiba, Brazil.

#### Departures

Dr D and Mrs Masters and family on 21 February for Pimu, Zaire.

Miss B Bond on 23 February for Jessore, Bangladesh.

Miss S Headlam on 23 February for Chandraghona, Bangladesh.

Miss A Flippance on 28 February for Binga, Zaire.

Mr and Mrs M Ewings and family on 5 March for Barisal, Bangladesh.

Miss A McQueen on 5 March for Barisal, Bangladesh.

Miss J Moseley on 5 March for Barisal, Bangladesh.

Mr and Mrs P Stunell on 14 March for Barisal, Bangladesh.

#### Birth

In Marmaleiro, Brazil on 7 February, to Rev J and Mrs Fumage, a second daughter, Lorna Margaret.

### ACKNOWLEDGEMENTS

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(14 February-10 March 1978)

General Work: Anon: £5.00; Anon: £3.00; Anon: £37.00; Anon: (Birmingham) £10.00; Anon: £8.00; Anon: £10.00; Anon: £20.02; Anon: £25.00; Anon: £1.19; Anon: £1.00.

Medical Work: Anon: £50.00.

Women's Project: Anon: £50.00; Anon: £25.00.

Relief Fund: Anon: £3.00.

Gift and Self Denial: Anon: £0.50.

#### Legacies

	£	p
Clarice Ivy Bendall		50.00
Miss Amy Hilda Chisholm	4,422.80	
Miss M E Gibbons	1,000.00	
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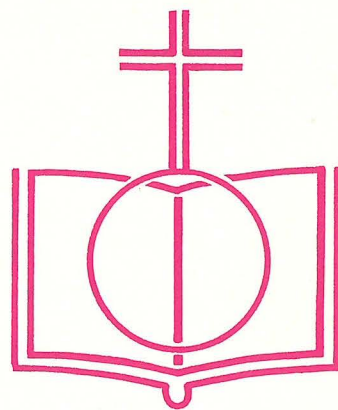


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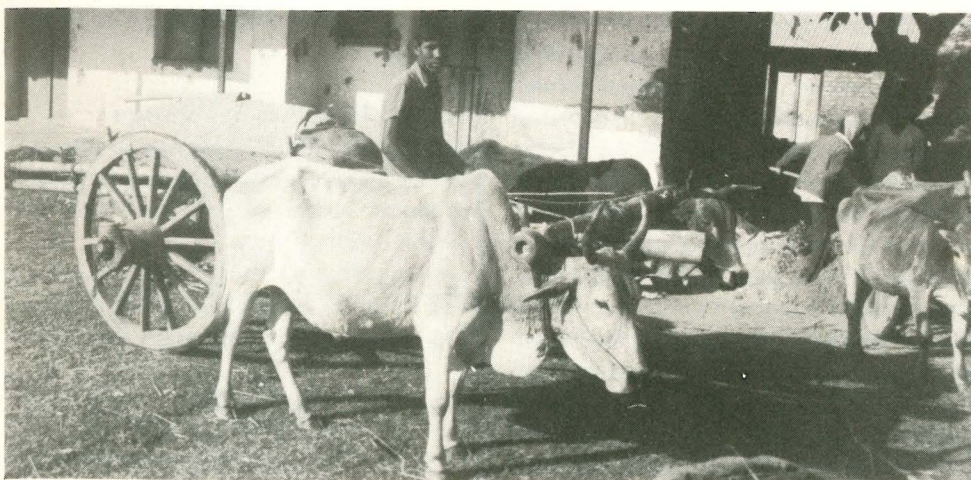
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JULY 1978  
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## MISSION AT DINAJPUR







*Carey's pulpit, Dinajpur*

# THE OLD BOX PULPIT OF DINAJPUR

by Gwyn Lewis

On the old box pulpit in Dinajpur town church there is a small brass plaque which reads 'Carey's Pulpit'. The accuracy of the legend is a matter of dispute between historians but whether or not Carey actually preached from the old pulpit, it is a symbolic link between the present and the past. Carey did indeed start his missionary career in Dinajpur when he came out to join Dr Thomas, a freelance Baptist missionary whose mortal remains have long since mouldered in the old mission cemetery in Dinajpur town. In 1978 preaching is still carried on from the old pulpit, Sunday by Sunday, thus symbolizing the ongoing mission of Dr Carey's Lord.

At Sadar Mahal, across the river and 30 miles from Dinajpur town, the local Christians claim that the Church, not the building which is a mud structure with a corrugated iron roof, but the worshipping community, is the oldest in North Bengal and the oldest Baptist Church in Asia. This is an extravagant claim but the tradition rightly exemplifies the fairly long history of the Church of Jesus Christ in this area going back for 150 years.

During the 1930's there was expansion in North Dinajpur around Ruhea and in West Dinajpur around Balurghat. But partition of Bengal in 1947 cut the West Bengal churches off from the rest of the Dinajpur Baptist

Union. In Ruhea quarrels and rivalry resulted in most of the churches going over to the Catholic fold.

## **Bengali Hindus become Christians**

Early in the 1960's there was a stirring among the Khatrias, a mixed racial group within the Bengali-speaking population who inhabit North Bengal. These people are peasant cultivators and adherents of a Hindu sect called 'Sonaton Dhorma' which means 'the original religion'. Ironically they know

*continued on page 106*



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# COMMENT

There are some things in life which are always associated in the mind. To name one is to conjure up thoughts of the other. So knife and fork, cup and saucer and soap and water are linked together. In a similar way some people are sub-consciously linked with certain places. Nelson with Trafalgar, Lord Montgomery with El Alamein and Livingstone with Africa.

## The scene has changed

In the history and work of the Baptist Missionary Society to speak of William Carey is to refer at once to India, or to speak of India is to invite reference to William Carey. Up until recently this was quite acceptable and indeed natural, but when we speak of India today it is necessary to remember that, though still a very large country, it is smaller than it used to be, because from the original Indian sub-continent Pakistan and Bangladesh have now been taken away to become independent countries on their own.

## An ideal place

It is therefore necessary to remember that William Carey was associated with what we now know as Bangladesh, in his day part of Bengal. In the far north of that country a mission station was formed at Dinajpur as early as 1795. Carey said of it, 'A more proper spot to make a large stand for the spread of the gospel could scarcely have been chosen. This is a situation so central . . . that, had we sufficient men and a proper plan, the gospel might with ease and small expense be sent from hence through all Hindustan, Persia, Boutan, Assam and . . . further afield.' 'Dinajpur is the place where all necessary languages may be learned.'

## Ebb and flow

In this promising situation the servants of Christ, the missionaries of the BMS, have worked ever since. It is in this area that so many inquiries were received following the war of independence, and in which whole communities rather than just individuals, asked to join the church. It was an influx which overwhelmed the church in many respects because there just were not enough pastors or evangelists to nurture these new converts in the faith. The result was that many drifted back into their old beliefs, though recently, a number have asked to be reinstated in the Church.

## Not all alike

There is a tendency to think of Bangladesh in connection with floods, and swollen water ways. This is a legitimate picture with regard to the delta areas but not of the northern part of the country around Dinajpur. This part is much drier and is only able to produce one rice crop per year. But a feature of this area is the cultivation of sugar cane which can be seen on all sides. There are also fields of mustard, grown for the oil which can be extracted from it.

## The work demands stamina

It is much more thinly populated than the rest of Bangladesh and is an area of scattered small villages with very few sizeable towns. This means that church work is very demanding because to foster a growth in the faith among the Christian communities involves travelling great distances along poor roads, or even cart tracks.

The writers of this issue of *The Herald* have shared with us some of the aspects of mission in and around Dinajpur, and shown us the wide range of work undertaken.





# Immanuel Primary School

by Valerie Hamilton

A circular brass gong being struck by a small boy enthusiastically with a heavy stick heralds the commencement of each day's work at the Immanuel Primary School in Dinajpur. Many children have been scholars here since the school was established about 1924, and at the present time almost 200 are on the roll. They represent the three main religious groups in the country, Muslim, Hindu and Christian, and come from every possible walk of life. The main subjects taught are Bengali, mathematics and English, but others are science, social studies, art and games. Just now the prayers have been said, the national anthem sung and lessons are in progress, so let us look in on some of the classes.

## Muslims are in the majority

In one of the classrooms in the new building, supplied in 1977 by Swedish Free Church Aid, Jakir Hosene sits in Class V, working conscientiously under the watchful eye of the Assistant Headmaster, Mr Hernendra Marandy. Jakir represents the largest religious group in Bangladesh, and in the school — Islam. He works hard in spite of the fact that his widowed mother often sends him and his sister to school without any breakfast and

with the prospect of just a handful of dry cereal for lunch. The place they call home is a bamboo hut by the side of the road, which is frequently blown down in the storms. The boy's mother works all day in order to earn rice for herself and ten taka (35p) per month. There are several children like Jaki Hosene in our school, but there are also children from wealthy and influential Muslim homes. Some fathers are in Government service and others are officers in the Bangladesh Rifles, whose camp is opposite the Mission.

The smallest group by far in the school are the Hindus. There are just five children and one of the six teachers who are Hindus. Mrs Arati Saha has been with us now for three years and fits into the staff very well. Her husband is also a teacher in a Government school and they have one young son in Class II. Mrs Saha always works extremely hard and especially enjoys the coaching classes we hold from time to time for the staff, on methods of teaching English and mathematics. We are praying constantly that she and her family may come to love and accept our Lord and Saviour Jesus Christ.

## Christians old and new

Over in one of the other buildings, the

kindergarten class is happily learning simple mathematics. This year we have had more applications than we can accept and quite a number of children are waiting in the hope that we can acquire another teacher. Near the back of the room is a small boy who rejoices in the name of Augustine Mardi. He is a newcomer this year to our boys' hostel and comes from the village of Sadar Mahal some 30 miles from Dinajpur. Augustine represents the older Christians in our area, for Sadar Mahal is where Dr William Carey began his work and where the Church was first established. Altogether 50 children at the school live in the hostel and another ten come from nearby Christian homes.

The teacher of this class represents the new Christians, that is those converted since Independence in December 1971. He is Mr Monindra Rai and only last year was baptized. He met with opposition when his Hindu neighbours heard he had become a Christian, but things are a little easier now. He is happy working in the school and in the summer hopes to begin a one year course at a teachers' training college. After training, he will return to us and continue teaching in the school. Most of our teachers are trained, which is good, but the training leaves something to be desired and any assistance in improving their

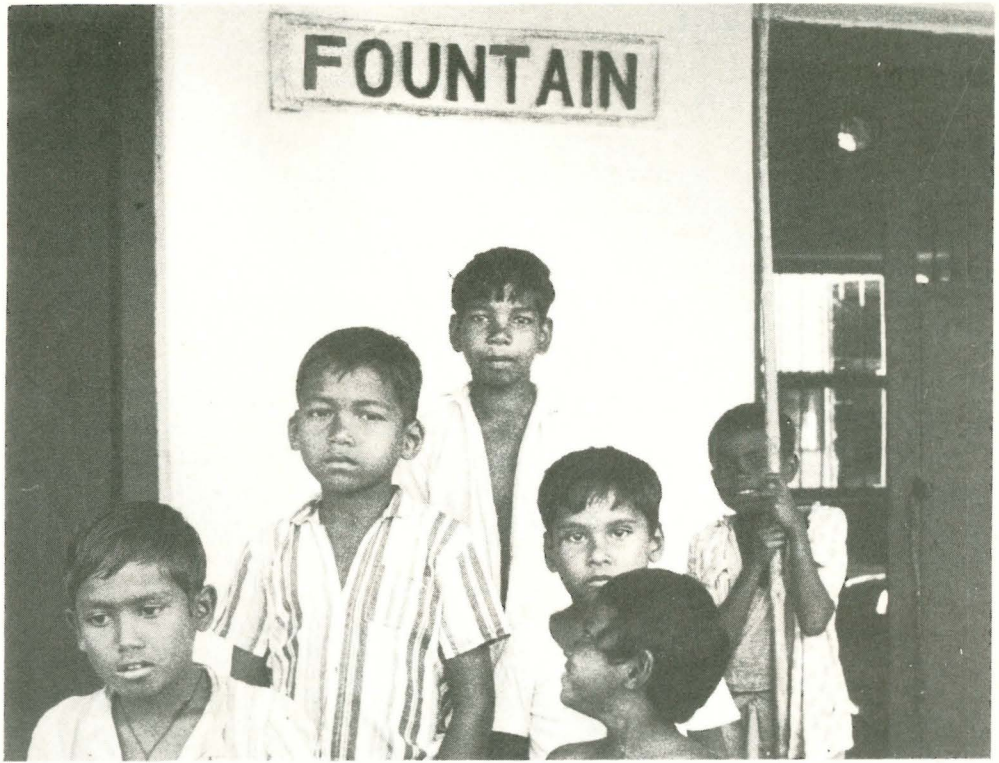


methods of teaching is appreciated by the staff.

### **Educated children, illiterate parents**

In the past four or five years, we have had increasing numbers of children from our new churches and this is very encouraging. Many parents in the village churches are themselves illiterate, but are beginning to see the advantages of having their children educated. Unfortunately most village schools are very mediocre in their teaching, so it is good that the Bangladesh Baptist *Sangha* (Union) has recently begun to assist some Christian groups to run schools for their children, and indeed any children in the village. Although we have no direct link with these schools, we are hoping to have their masters to come in for a period of time and observe in our school. Also we want to make frequent trips out to see them in action.

After our Class V, the children have to leave and attend high schools in the town. We should like to be able to provide education right to the matriculation examination (O levels), but at the moment this is not possible. In the meantime, we are trying to give our children the best possible education that will enable them to live helpful and purposeful lives in the future. We pray that while with us they may hear of Jesus Christ and learn to love Him as Friend and Saviour. We give Him praise and thanks that we have the privilege of serving Him in this way and for the knowledge that friends in Britain are remembering us regularly in prayer.



*Bengali boys outside the hostel at Dinajpur named after John Fountain*

# The place where races meet

by Joyce Lewis



*The minaret of a mosque, symbol of Islam*

One day, some time in the first half of 1973, two new boys looked around a little uncertainly as they mounted the four steps on to the veranda of the boys' hostel in Dinajpur. The new school session begins in January and each year a number of new boys come in from the different village churches to join those just returning for the new session from their annual Christmas holiday. Most of the latter move up a class but any who have not managed to get pass marks in at least all but two subjects have to repeat the same class a second year.

### **New and different**

These two new boys were different in a number of ways. Different because they came in the middle of the session. Different in appearance. They did not have the very sharp features of the natural Bengalis, yet neither did they have the different features of the Uraons or Santalis, the two tribal groups in the area. Their eyes had just a

tendency to a slant and reminded one of the Nepali type. And when they spoke, although they did not have the unmistakable accent of the Uraons or Santalis, yet their Bengali was just a little different.

These two new boys were the first children to come into the hostels from the new Christians of the first years following Bangladesh Independence in December 1971. This new movement has been mainly among a group who by race are essentially Bengalis, as distinct from the very different tribal groups in the area, and who by religion are Hindus of the Khatia (or farming) caste. But they preserve a separateness and are very conscious of their particular group. One or two of their villages had been contacted about 15 years earlier with some response but had largely fallen away. Among them

*continued overleaf*



## THE PLACE WHERE RACES MEET

*continued from previous page*

an anti-education attitude had prevailed and most of them were illiterate and unable to read the Bible themselves. Perhaps this was one of the reasons for the fall away.

### **Increasing numbers**

Now, with the coming of these two boys, we hoped there would be a new and real interest in education among the Christians of this group. They had to be encouraged by the promise of particular financial support and this led to their arriving halfway through the session. But this has indeed proved to be just a beginning. Each year since, we have

had a few more until now about one third of our present total of 48 boys is from this group. There is an increasing number of girls too in our girls' hostel. And the parents are now willing in most cases to pay the low and still subsidized rate we ask from all parents. In cases of true individual hardship, with these as with any of our children, we give additional help and where really necessary we may try to get a child completely sponsored.

Both the boys' and girls' hostels in Dinajpur were originally started to help children of the non-Bengali tribal minority groups to get a good education. These children are often at a disadvantage in ordinary government schools even where there is a school near their home, because Bengali, the national

language and the medium of education, is not their mother tongue. This purpose is still served and about a third of the children at present in the hostel are Uraons or Santalis.

But a wider purpose is also served in enabling others to benefit. Firstly, Bengali children from village areas without a good school nearby are helped and now the children of this new group too. The overall number of children in the two hostels has more than doubled in the last three or four years and we have had to add new rooms to the existing hostels. Further additions are underway again this year. We have been fortunate in being able to get financial grants for these buildings from other sources, particularly those interested in helping educational work. When one looks around anywhere in Bangladesh and sees the proportion of children, it is difficult to visualize anything other than an increasing demand for places in the hostels.

### **Different races intermingle**

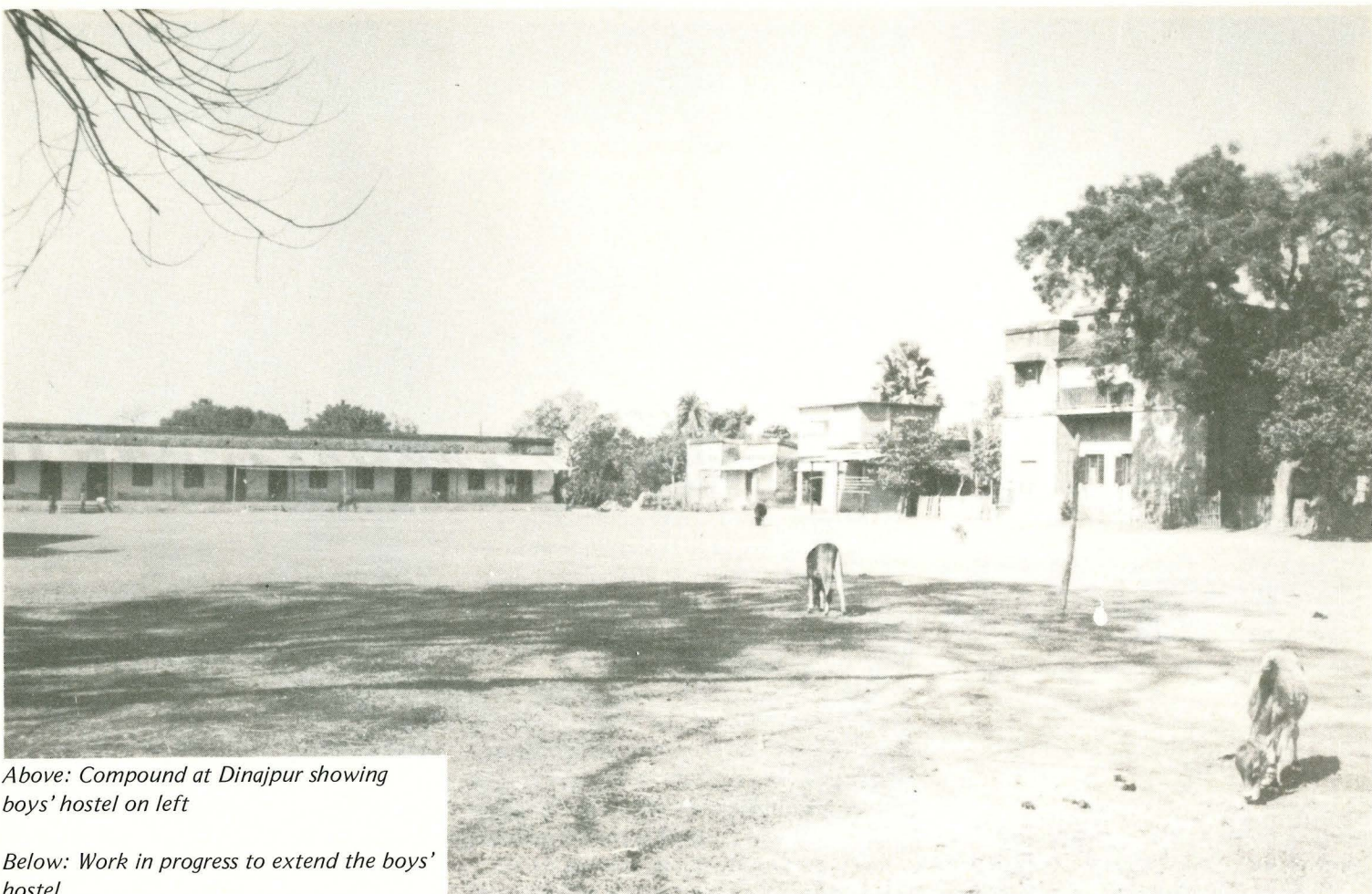
The multi-racial nature of our Dinajpur hostels is one of their most challenging and interesting features. With four distinct racial groups represented, there are at times some strains and tensions. In a way we seem to be cutting across the latest trends in thinking concerning evangelism and church growth, that for lasting results this should be done along natural racial and ethnic lines. There may be a lot in this, but we feel there is real meaning too in Paul's assertion that 'In Christ there is neither ... Greek nor Jew...'

So our children from the different groups work and play, eat and sleep, and make friends freely. Besides getting the chance of a much better standard of education in our own primary school or the Catholic Mission High School which our older children attend, they also have the advantage of acquiring a much better Bible knowledge through consistent teaching in our Sunday school. In their own villages there is a real lack of people able to run Sunday schools. Indeed, it is from these children themselves that we would hope to find Sunday school teachers and other workers for our village churches in the future. John, one of the two boys who were the first of the new group to come to the hostel in 1973, will take his School Certificate examination in 1980, and Usha, one of the first girls of the group to come to the girls' hostel, will take hers in 1981. They both have a fine chance of doing well, being good pupils academically. We are still praying for them, and for many of our other pupils too, that they will come to a personal faith in the Lord Jesus.



*Santali girl*





*Above: Compound at Dinajpur showing boys' hostel on left*

*Below: Work in progress to extend the boys' hostel*







*The majority of the women in Bangladesh are illiterate*

'I believe, therefore my wife will believe also,' is an attitude which has regrettably been all too noticeable when our evangelists have been working among inquirers. The thought that both men and women have to make their own response to the call of Christ is definitely not part of the culture here. In this country, where the majority are Muslims, people think that the women

should automatically do as their husbands do. This is reflected in the answer we frequently get to the question, 'Why do you want to be a Christian?' 'Because my husband wants to be,' the woman replies. It is therefore difficult at first for the inquirer to grasp that each person, man or woman, must make a personal response to Jesus Christ.

#### **It is difficult to reach the women**

Very often the man does not see the necessity for both him and his wife to attend any meeting that is held. He is quite content to stand in for them both while the wife is busy cooking and looking after the children, but fails to share with her what he has learnt. Consequently we find the husband is well informed, while his wife understands very little. When we do go especially to meet with the women, it is almost impossible to get a group together before 9 or 10 p.m. when the day's work is over, but when the missionary is thinking longingly of bed!

This makes work among women somewhat difficult and, added to this, we just do not have sufficient workers. In Dinajpur district there are 34 churches and in the Rangpur district 16, and these are scattered over many miles. Some can only be reached by bus, train and/or rickshaw with a walk through the rice fields of five, ten or fifteen miles.

For this vast area of N W Bangladesh, we have one full-time worker for women, Miss Hemalini Baidya. She has worked for many years in this capacity in various parts of the country and so is very experienced. However, she faces an impossible task for she is based in Dinajpur town, and therefore can spend literally hours reaching a village group.

A part-time worker in Dinajpur district is Mrs Baroi, wife of Rev P C Baroi, who lives at our sub-station at Ruhea. She travels with her husband in that area and is doing a fine job as far as she is able among the churches established in the villages, as well as among the Hindu inquirers. Mrs Baroi, along with a few other educated women, is taking a correspondence course with the Christian College of Theology, and attends regular camps held here in Dinajpur. I should like to see many more attending these classes, but have to remember that the majority of our women are illiterate.

#### **Illiteracy does not prevent evangelism**

Apart from these ladies, there are some who do what they can within their own churches and in those nearby. Several of the newer Christians are keen to evangelize their own relatives and neighbours. One whom we know



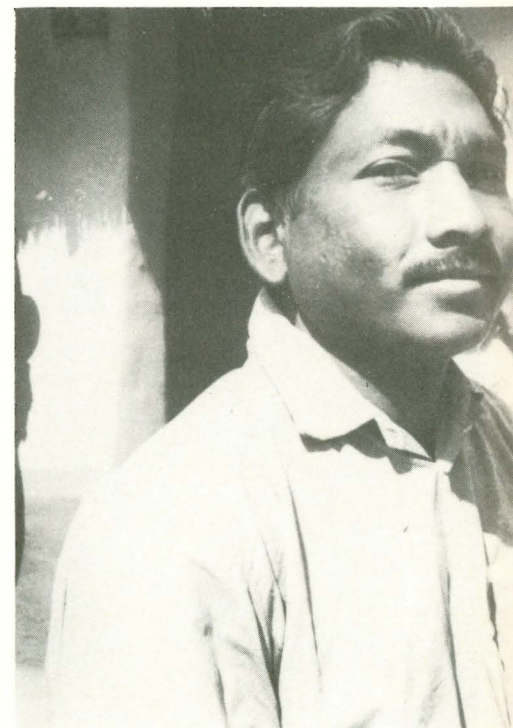
*Women's adult literacy class*

well is illiterate but goes to the nearby market and gives out tracts. She finds out beforehand what the tract says and speaks boldly about it.

We hold camps for the women of these two districts from time to time but with pressure



*More and more women are finding that they can read and write*



*'I believe, therefore my wife will believe also'*



# CHRISTIAN BY PROXY OF THE HUSBAND



of work in other directions it is only possible once or twice a year. When held, they are well worthwhile. The women enjoy fellowship and listen to Bible Studies and talks on such topics as prayer, the Christian family, first aid and child care. How important it is that our women should be well trained for they

are the ones who have the most influence on their children in the early years.

With all this in mind, I was very pleased to hear of a new scheme for adult literacy, which was introduced here early in 1977 by the Intercontinent Literacy Fellowship. It is a method by which people are taught to read from the very beginnings right through to reading the Bible. There are numerous opportunities to witness to the saving and keeping power of the Lord Jesus. It is generally thought that each person should teach only one other at first and so, for a time, there is a close contact. This course has been used successfully among Christians and also Hindus and Muslims, it being a very real means of evangelism as well as a way to learning reading and writing. It is also something which the women can do in their own homes, their lives being too full to be away from home, travelling about sharing their faith.

When this scheme was introduced in the northern area, several women took instruction and have been patiently teaching others in their villages. Despite the vast distances involved, this is something we hope to encourage more and more by regular contact and by follow-up camps held here in Dinajpur and Rangpur.

by Valerie Hamilton



Valerie Hamilton



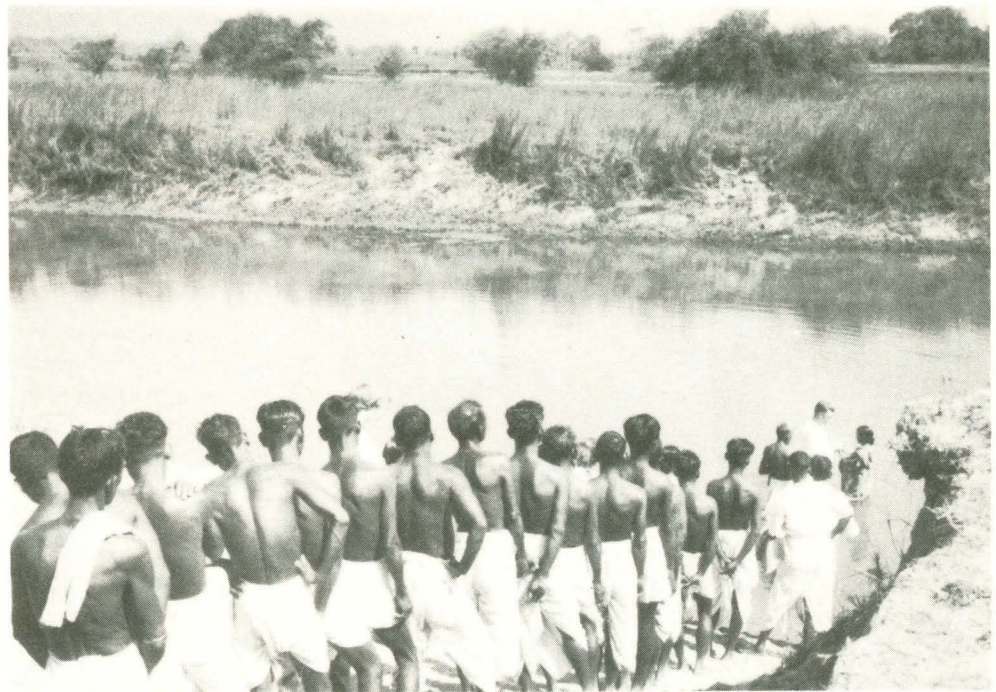


## THE OLD BOX PULPIT OF DINAJPUR

*continued from page 98*

little or nothing about the origins of the religion they profess to follow. The result of the stirring for the Church of Jesus Christ has been an influx of new Christians from this group as they search for an identity. They are anxious to learn a new religion which will give them a measure of security and respect in a predominantly Muslim country. Many of these people have come genuinely seeking a Saviour, others have just followed the crowd, yet others have been seeking only their own personal advantage. There have been persecutions including a Hindu backlash, and other groups have sought their allegiance, but the door to preach the gospel remained open through the 1960's.

The late 1960's and early 1970's saw the growing storm clouds of tension which lead up to the liberation war of 1971. On 25 March of that year the whole country was plunged into chaos. Millions of refugees fled to India where they were cared for in relief camps. The Khatrias, including the little Khatria churches of Dinajpur as well as many other Christians in the border area, went with them. It was whilst in these camps that many people came into contact with the gospel through preaching teams that visited the camps. When asked later how they came to become Christians they testified that it



*A stirring among the Khatrias in the early 1960's resulted in many becoming Christians*

was through the witness of these preaching teams, who came 'not bringing relief', which the refugees regarded as their right, but 'just teaching and preaching and caring'.

### **'And the Lord added to their number'**

When they returned to their ruined homes and neglected lands in 1972 many came back with a new found faith. Of the original 'new' churches of the 1960's seven were reformed by the returning refugees. These, together with the seven remaining 'old'

churches from the 1930's and earlier, formed the post-liberation Dinajpur Baptist Union (DBU). But soon other churches of convert Christians were springing up spontaneously. These being mainly of the Khatria group linked naturally with the original seven 'new' churches. By 1973 the number of churches had doubled. Since then there has been a steady increase and now in 1978 there are 42 worshipping communities linked with the DBU. Some, with less than twelve members, are too small to be classified as



*Dinajpur church*





*When war broke out in 1971 millions of refugees fled into India*

churches under the constitution of the Bangladesh Baptist *Sangha*, but they are made up of scattered families around which a number of inquirers are already gathering. So expansion continues in the midst of trials and temptations.

During the first six months after the liberation war there was a generous spirit of co-operation between the three missions operating in the area, Italian Catholics, Norwegian Lutherans and British Baptists. The task before them

was that of helping the poor folk of every section of the population, whether Muslim, Hindu or Christian, to rebuild their homes and restart the cultivation of their land. There was no question of helping one group more than another. No pressure was brought to bear to persuade any to change their allegiance. The only criterion for help was need and all was done in response to our Lord's own assessment, 'In as much as you have done it unto the least of these my brethren you have done it unto me.'

This spirit of generous co-operation persisted after the relief period when evangelistic preaching teams moved into the district with nothing but a Bible and a song. All three missions welcomed them and there was no attempt on their part to form separate churches. There was never any persuasion for people to change from one denomination to another. At that time it was a joy to know that our Catholic brothers were buying and distributing the Bible to their people.

#### **Co-operation breaks down**

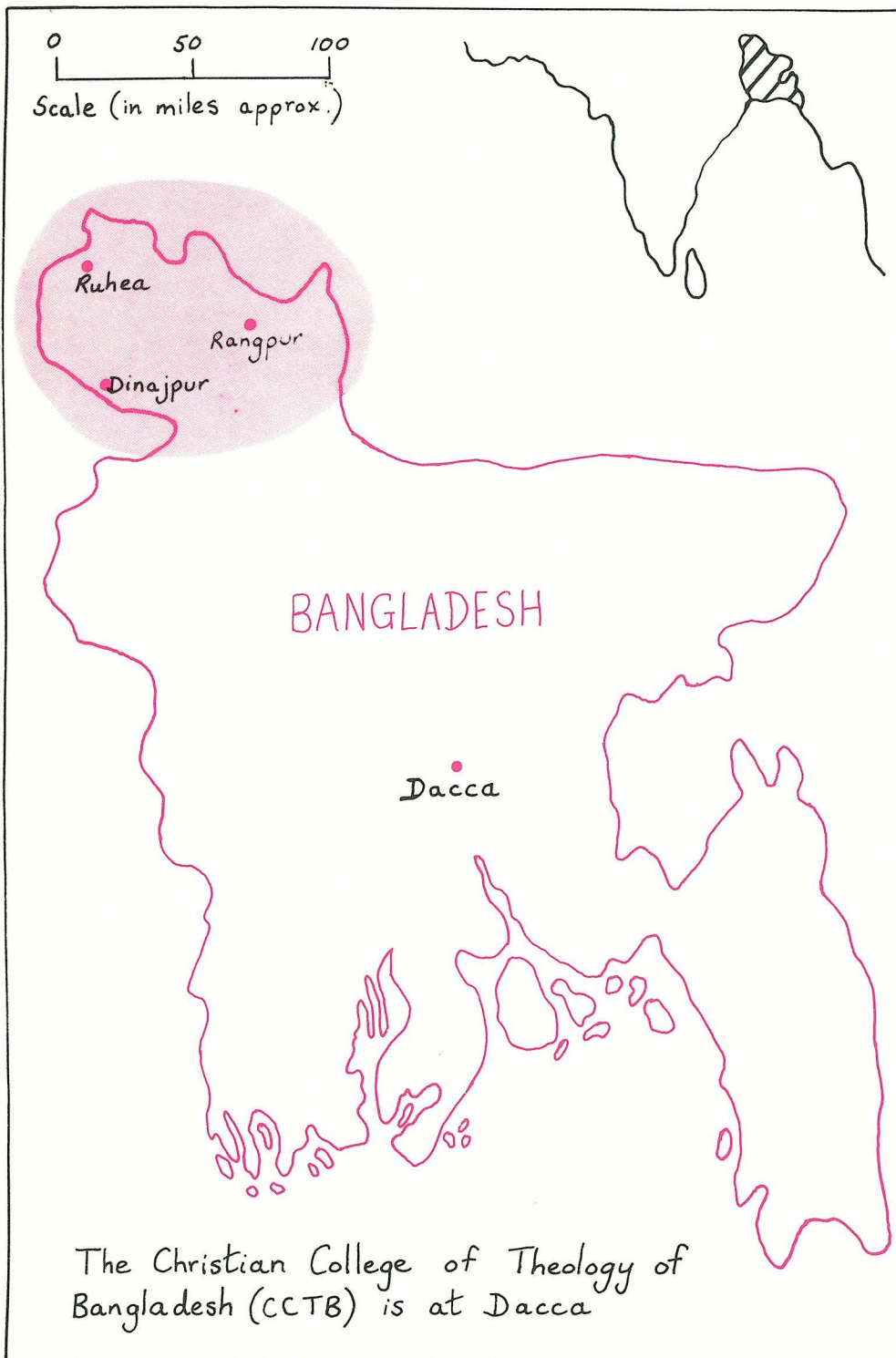
Sadly, of recent years this spirit of co-operation has broken down. Subtle inducements have been creeping in to persuade Christian folk to switch their allegiance. New Christians and inquirers are confused and often fall to the temptation of playing one mission off against another. 'Yes, we want salvation, but if we can have eternal salvation for our souls and also temporal advantage for our bodies, that is the mission to which we will turn.' Who can blame them? Are not we the missionaries to blame?

Please pray along with us that we may deal rightly with these, 'His brethren'. Pray for the expanding Church. Pray for a renewed spirit of unity, for sound Bible teaching, for provision of material and spiritual need. Pray that the Church of Jesus Christ in Northern Bangladesh may be indigenous and strong.



*Dinajpur town*





# T.E.E. IN NORTH-WEST BANGLADESH

by Gwyn Lewis

What is TEE? Is it just another 'in' jargon designed to make those who are 'in' feel they know something that others do not, and to make those who are not 'in' think that something very important and mysterious is going on?

Theological Education by Extension, to give the initials their full title, is a method started in Latin America and developed in Africa for extending theological education beyond the narrow confines of the Bible Seminary and thereby reaching people who would not otherwise be able to avail themselves of it. One such class of people are educated laymen engaged in full-time secular occupations who cannot afford to leave their jobs to go away to a seminary. Another group, and this is the people we are dealing with in Dinajpur and Rangpur, are village pastors and evangelists who cannot leave their land or their homes nor be spared from their pastoral and evangelistic duties.

## Programmed study

The method often uses a self-teaching principle called programmed study which unfortunately is another 'in' phrase. This principle is used in various fields of study and over a wide range of academic levels. It is used, for example, to teach air pilots the controls of their aircrafts but it can be used equally effectively to teach new readers or semi-literates some simple basic truths. There are variations of the method but basically it is a system of questions and answers which lead the student on by small steps, gradually increasing his body of knowledge as he goes. By being geared to the ability of the student it can be taken stage by stage at a pace at which he feels comfortable. In this way the student regulates his own speed. It is thus very suitable for use in a self-teaching programme such as TEE. In any teaching method it is the content that counts. It has been found that profound Bible teaching can be learned in a very simple form by TEE using programmed study self-teaching methods.

One of the most vital aspects of evangelistic outreach in any situation is follow-up teaching. Village evangelism is no exception, but how is this to be achieved? It is one thing to send out evangelists to bring people within the sound of the gospel. It is comparatively simple for a pastor to prepare a group of candidates with pre-baptismal teaching. But with a constantly expanding church how is it possible for a pastor to give in-depth, systematic Bible teaching, shepherd his increasing flock, and train helpers to stand beside him?



### Shortage of trained pastors

In 1972 there were 30 churches in the two districts of Dinajpur and Rangpur being shepherded by eight pastors, only four of them fully trained, working under the direction of two pastoral superintendents. When you consider that they were operating over an area the size of Lancashire and Cheshire with only 250 miles of any kind of surfaced road you must realize that the task was quite big enough. At the beginning of 1978 the same number of pastors were looking after 60 communities. How was this possible? What steps are we taking to increase the number of trained pastors working in the area? The answer is TEE, using self-teaching programmed studies.

Ever since 1972 frequent camps have been held which the leaders from new and old churches have been invited to attend for fellowship and Bible teaching. Gradually by trial and error those classes were developed and systematized. At the same time we become more selective as regards the people attending them. Later by affiliating with the Christian College of Theology of Bangladesh we were able to offer courses of study

working towards a Certificate of Christian Studies which students could follow at home, while attending a monthly camp for tutoring, testing and spiritual fellowship. In addition to this the more advanced students were able to attend seminars lasting six weeks, two or three times a year. In this way the principle of 'in-work' sandwich courses is applied to Bible training. Students have been getting their Bible training and gaining practical experience at the same time, and they have not had to be torn out of their own environment to do so. After completing 12 courses a student is given a certificate and after another eight courses he can gain an Advanced Certificate. Students who have passed Bangladesh Government Ministry of Education Matriculation, and also those who have completed an Advanced Certificate, may proceed to a Diploma of Theology and after that to an Advanced Diploma. Ultimately it is planned to offer a Degree Course (BTh) to students who have successfully completed an Advanced Diploma.

### A spiritual, not academic, goal

Six pastors in the two districts have now completed the minimum eight certificate

courses required for accreditation as pastors by the Bangladesh Baptist *Sangha*. Twenty-two more are following courses at various stages. Yet a third group have completed a course of basic Bible teaching, prior to starting on a certificate course. Two students are pursuing diploma courses, others may join them during the current year.

A further advantage of the scheme from the pastor's point of view is that he need never feel his studies are at an end. A BTh may seem a long way off but it provides a goal to aim at stage by stage.

Needless to say, however, our aim in all this is not to transform our village pastors into academics but to give them a systematic knowledge of the Bible and to develop their skill in conveying that knowledge to their people. The goal is an informed Christian community who know what they believe and how to put over those beliefs, that by their life and witness they may draw others to Christ. This is not an academic but a spiritual goal. Pray along with us that the Holy Spirit will continue to direct the teaching and the learning.

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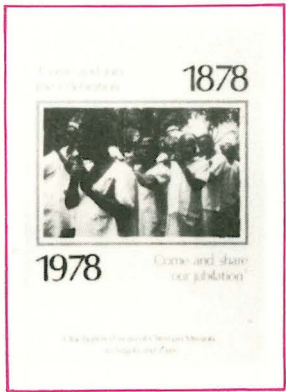
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# The Rangpur Pastorate

by Swe Hla Phru

In the month of July 1972 when I came to Rangpur the conditions were still unstable for the churches and for me personally. Those who had come from across the borders had received a great deal of help from India and the pattern of work in the churches, as indeed among other people, was social, such as relief, providing work, arranging house reconstruction grants, or bullock grants.

## Social work

My predecessor, the Rev Keith Skirrow,

announced that the mission would stop giving relief, and redirected those seeking grants to go to the government agencies, which were set up to deal with such matters. But when Keith left I was overwhelmed by the number of visitors and inquirers coming to the Rangpur mission compound, all asking to be instructed in Christianity. Many asked also that I go to their village and teach their neighbours.

It was undoubtedly an opening for church workers to make a drive with the gospel. Many organizations such as OM and Every Home Crusade were invited to place their

teams in various churches and work in co-operation with them.

## Do it yourself

In the later stages of this Gospel Drive we found our own preaching teams consisting of seven members in a group. The team at the moment is supported by the Bangladesh Baptist *Sangha* (Union) and the members do a considerable work acting as assistant pastors of the Rangpur Baptist Union. We came to realize that if these young men were trained, they could become leaders in an area where there is a shortage of pastoral care in the churches.



*Church in the Rangpur district*



### Co-operating together

So we took up the College of Christian Theology, Bangladesh Certificate Course Training Programme by Extension. This course was run by Dinajpur and Rangpur districts working together. To this we added the basic course for new converts in order to instruct them in witnessing to their immediate contacts and relatives.

### Answering the call

Another good effect of this pressure of inquirers is that a programme of outreach has developed. When an invitation comes from a village or a group of villages we respond actively by asking them to apply officially for Christian instruction and to give details of the educational level and the numbers of men and women seeking instruction. They are asked to fix a date when a group can come and learn and to sign the application with the signature of all who wish to participate. By dealing with it in this way we avoid any possibility of being accused of forced evangelism.

Since Independence many organizations and denominations have started work in Bangladesh and this has resulted in the affiliation of some of our churches being transferred to other denominations, but the Baptist work in the Rangpur District has progressed. There has been a breakthrough in Bengali work in the north of the district among the Khatrias. A work was begun among these people in 1974 but we realize now that we blundered in baptizing too quickly without a full understanding of the situation. As a result these converts reverted to Hinduism and heartbreaks were caused by these setbacks.

### Starting again

We hope we are wiser now, but one of the difficulties we face is the lack of pastors and workers who have been in the district long enough fully to be accepted. At present there are six full time pastors but only two have an unbroken service of ten years among these people, so the Christian community has experienced many changes of leadership and this is not helpful.

I, myself, although responsible for the work in the Rangpur District have to live in Dinajpur because, as yet, there is no accommodation available for me in Rangpur. We are, however, hoping that by the end of this year accommodation will be available in Rangpur so that I can live among these people with whom I work. We covet your prayers for this promising work.



## NEW WORKERS

### FOR ZAIRE

Ian and Hilary Coster grew up together in Park Baptist Church, Brentford where Hilary's father, Rev R H Layzell, was the minister. It was under his ministry that they came to know the Lord and were baptized.

After their marriage they moved to Iwer Heath in Buckinghamshire and became members at Langley Free Church. It was during a service there that Ian and Hilary began to sense the Lord's call to missionary work overseas and after much thought and prayer this was confirmed to them through Scripture.

Ian, who is a compositor, and Hilary, a children's nurse, will be working with the Society in Kinshasa, Zaire. Here they will run the hostel for missionaries' children as well as look after their own two boys, Stephen and Richard. In addition, Ian will be using his experience as a printer in the press nearby.

After a term at St Andrew's Birmingham last year, Ian and Hilary took a six-month French language course in Belgium and hope to leave for Kinshasa this month.

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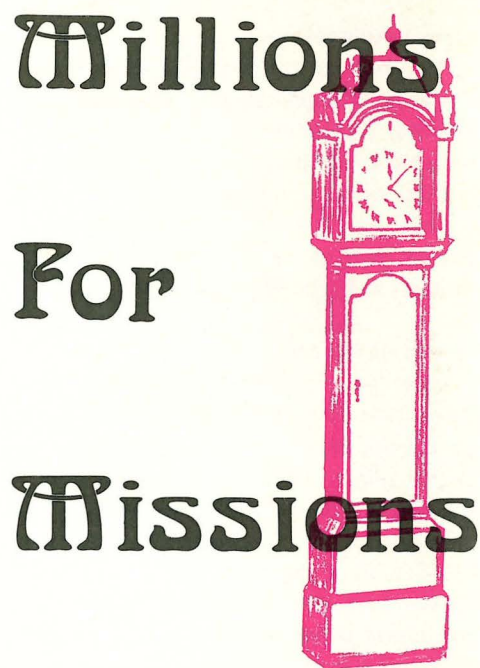
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Last year Wallington Missionary Auctions held a record number of 10 auctions, with a record single auction of £10,100 and a record total for the year of £46,264. They believe this figure could be much higher if more Christians knew about the auctions. Donors may allocate the proceeds of their gifts to the missionary society of their choice. In his first letter to Timothy, Paul reminds us that we brought nothing into the world and can take nothing out of the world. Make a gift now to the BMS by donating your valuables through this auction service and saying you wish the proceeds of the sale to go to the Baptist Missionary Society.

For further information please contact V Hedderly, c/o Wallington Missionary Auctions, 20 Dalmeny Road, Carshalton, Surrey SM5 4PP. The telephone number is 01-647 8437.

## ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.  
(14 March-13 April 1978)

**General Work:** Anon: £4.00; Anon: £1,000.00; Anon: £135.00; Anon (Aberdeen): £10.00; Anon: £2.00; Anon: £82.25; Anon: £35.00; Anon: £15.00; Anon (Swift): £40.00; Anon (URC Rowlands Castle): £2.00.

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## MISSIONARY MOVEMENTS

### Arrivals

Dr S F and Mrs Thomas on 3 April from Diptipur, India.

Miss S M Le Quesne on 12 April from Dacca, Bangladesh.

Miss D M Smith on 13 April from Hong Kong.

Rev D S M and Mrs Gordon and daughter on 17 April from Fifth Company, Trinidad.

### Departure

Miss C Farrer on 11 April for Pimu, Zaire.

### Birth

At Maringa, Brazil, on 29 March, to Rev D and Mrs Grainger, a daughter, Cynthia Graziela.

### Death

In Worthing on 5 April, Mrs Catherine Bryan (wife of Rev A K Bryan) aged 78 (Zaire Mission 1920-23 China Mission 1924-49).

The August issue of **THE MISSIONARY HERALD** will be concerned with BMS agricultural work and contain information which will be helpful to you for your harvest projects.



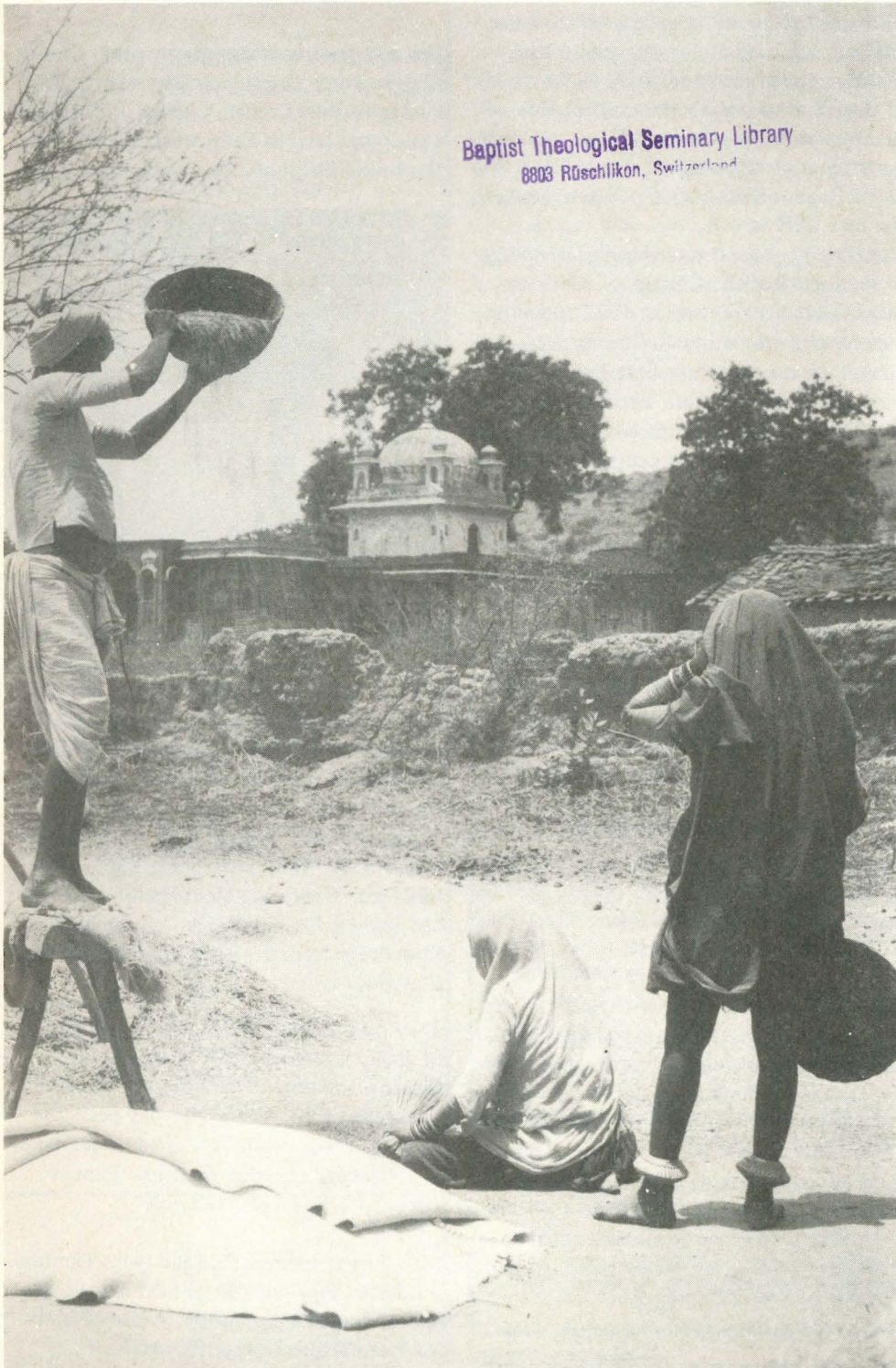
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# HERALD

The magazine of the Baptist Missionary Society



**AUGUST 1978**  
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**Jesus said:**  
**'Satan demanded**  
**to have you,**  
**to sift you**  
**like wheat,**  
**but I prayed**  
**for you that**  
**your faith**  
**may not fail'**

*(Luke 22:31)*



# They heard the call

## FOR NEPAL

When **Cliff and Christine Eaton** were married in 1973 they agreed to serve the Lord overseas if that was His will for them. Cliff had been baptized at New Southgate, North London, in 1962 but at Bexhill Summer School four years later had realized the need for a deeper commitment. It was at that time that he was first challenged by the needs of developing countries and considered the possibility of future service as an architect



abroad. In 1971, during his final year at college, he discussed his thoughts with the BMS Personnel Secretary who suggested that he be kept in touch with the work of the United Mission to Nepal.

Christine became a Christian in 1972 whilst she was teaching at Dartford. She had already applied to return to her home town of Bognor Regis to teach there, but prayed that now she knew the Lord He would guide her in her career. She quickly found fellowship at the Bognor Regis Baptist Church, where she met Cliff who by this time was also worshipping at the church, having left college and started work in Chichester. Christine was baptized in September 1972 and the couple were married the following year. Since their marriage they have kept in touch with the BMS and Cliff was eventually accepted to work as a missionary architect in the UMN's Design and Consulting Services Engineering Office in Butwal, Nepal.

They were to leave last month with their

two sons, Glen and Darrel, to start four months of language study and orientation in Kathmandu before proceeding to Butwal.

## FOR BANGLADESH

**Jim and Janette Watson** both come from Glasgow where Janette was converted in 1955 during the Billy Graham Crusade and baptized some years later at Cathcart Baptist Church. Jim found Christ at a Newcastle upon Tyne



gospel rally in 1957 and was baptized two years later at New Prestwick Baptist Church.

Jim has been an executive officer in the Civil Service whilst Jan has worked as a secretary. She was the guardian of a Girls' Guildry Company for about ten years while together they have been involved in evangelistic and welfare work amongst the Royal Navy. They also served the Lord in India with Operation Mobilization after Jim had gained his Certificate of Religious Knowledge from the Bible Training Institute, Glasgow.

They have valued the fellowship and support of their mother church, Adelaide Place, Glasgow and also of their present church at Lochgelly, Fife, where Jim has been the pastor for four years. He gained his Diploma of Theology at the Scottish Baptist Theological College in Glasgow.

With their three sons, Paul and twins Timothy and Peter, they hope to go next month to Barisal for language study in preparation for pastoral and evangelistic work.

### ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.  
(14 April-25 May 1978)

**General Work:** Anon (J.B.): £5.00; Anon: £10.00; Anon (Reception): £0.75; Anon (Aberdeen): £10.00; Anon (Hereford): £20.00; Anon (Stamps): £25.46; Anon: £0.69; Anon (Tunbridge Wells): £30.00; Anon: £10.00; Anon (Gwent): £15.00; Anon: £1.00; Anon (Birthday): £40.00; Anon (Papers): £5.00.

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### MISSIONARY MOVEMENTS

#### Arrivals

Miss A Matthias on 1 May from Kathmandu, Nepal.

Mrs M L R Wotton and family on 6 May from Curitiba, Brazil.

Dr R J and Mrs Hart and family on 20 May from Chandraghona, Bangladesh.

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300.00 from Chittagong, Bangladesh.  
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25.00 Miss M Lacey on 20 May from Chandraghona,  
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#### Departures

300.00 Miss A Horsfall on 28 April for Kisangani, Zaire.  
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2,500.00 Miss G E MacKenzie on 12 May for Bolobo, Zaire.



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# COMMENT

The scintillating glory of a precious stone is brought to our notice by the many facets which deflect the light from various angles. The skill of the cutter turns an ordinary, often unattractive looking stone when it is first discovered, into the glorious gem sought and admired by so many.

The riches and glory of the gospel reflects the love, the compassion and the care of God not in one way, but in many, with each facet adding to the lustre and making the gem one of such inestimable worth that many are ready to yield all else to possess this wonderful treasure.

It is the joy and privilege of the Baptist Missionary Society to present many facets of the love of God to those among whom they witness to the redeeming grace of Christ.

## Literacy is needed

The Christian family has at times been called the 'People of the Book' and there can be few, if any, who would attempt to assess the inestimable worth of this Book to the Church through the years of its history. It is the record of God's dealing with man. It is the source of our knowledge of Jesus and His way of life. Barth described it in one place as the cradle in which Christ lay; the point at which all could come and adore.

Here is a facet of the rich gem of the gospel that we have always striven to reveal to all, but to appreciate its worth a person needs to be able to read it. Therefore we have from the beginning translated the scriptures into the languages of the people. This often led, in the early days, to the necessity of reducing a spoken language to a written form. Then came the continuing task of teaching the people to read. These exercises were never thought to be taking us away from the witness of the gospel, but to be an integral part with it.

## Health is important

The ringing cry of the Master was, 'I am come to give fullness of life'. That health can never be restricted to the invisible soul. Indeed in His own time on earth Christ demonstrated that the coming of the Kingdom was discerned when the lame could walk, the blind could see, the sufferers of leprosy were cleansed and the dead were raised. He himself healed all manner of diseases, and this facet of God's caring love we have also demonstrated as we have sought to bring healing to those who are ill.

Today it is recognized that so much suffering and disease in the world is caused by lack of food and by ill chosen food. Therefore in the name of the One who said 'you give them to eat' we have shared our knowledge and expertise in food production with all who could benefit from it. These are all facets of the one precious stone. Sometimes we look on one face and the light it reflects, and at other times we look on another face, but whichever it is the glory is the glory of the one stone. Every aspect of BMS work overseas is part of the proclamation of the gospel directed to bringing men and women to a deeper knowledge of the love and compassion of God and the saving grace of Jesus Christ.

## Many facets of one treasure

Those working in any one aspect are not witnessing on their own just to their particular part of the story. They work together that the full glory of the gospel in its many facets may be revealed.

Through this issue we focus on the work of our agricultural missionaries and regard just this aspect of the witness. Each of our writers in their story say that it is but a part of the whole for which they are all called of God; that the witness to Christ is the aim of all they do, whether it be translating, teaching, healing, farming or preaching.





*Blindness caused by Vitamin A deficiency*

'I was hungry and you gave me food, thirsty and you gave me drink . . . I was sick and you visited me. . . .' (Matthew 25:35, 36)

For many years it has been my conviction that the work of the agricultural missionary and that of our hospitals should be more closely related. The aim of both is basically one, to promote better health by improving living conditions, dealing with disease and motivating the villager to be interested in programmes of self help.

#### **Specific but mutual concerns**

Each has three specific concerns but there is a considerable amount of overlap and interdependence which should bring them frequently together for consultation and mutual help. A prime concern everywhere is to provide a good and safe water supply. This means a regular and controlled flow of water for crops and household use. Such a provision is essential too, for effective medical care so the doctor would want to be deeply involved in such a programme. Secondly, the agricultural missionary helps

local farmers to provide good quality food in larger amounts and of greater variety. This programme, too, interests the doctor as much of his work involves disease caused by dietary factors. Thirdly, both farmer and doctor are eager to communicate their insights into the ways of good health and to promote teaching programmes in the community.

Our hospitals must first be prepared to provide adequate care for those who are sick. They will come with their fevers, coughs, blindness, lumps and ulcers and we would not give them less than the best available treatment. This means stocks of medicines, beds for the very ill, a laboratory, operating facilities and other services as opportunity occurs. The doctor cannot deny help to those who come in order that he might run around the district telling healthy people how not to get sick. At the same time he must be concerned with preventive medicine or he will be like the man who dealt with his leaking roof by putting a bucket under each leak instead of climbing up and repairing the thatch! So his three concerns are to heal the sick, prevent disease and communicate the ways of good health to all who will listen.

#### **Water control**

Let us now look more closely at the way this works out in practice. The problem of water is basic in all the countries in which we work. In India, for instance, there can be too much or too little at any one time and such conditions can lead to the onset, on the one hand, of epidemics and, on the other, to famine. A contaminated water supply means gastro intestinal infections (of which the most serious is cholera) and an inadequate supply means more dust and dirt, therefore more germs and consequent disease. One of the best things done at Udayagiri when the Moorshead Memorial Hospital was built in

1938 was the boring of a tube well and though this had to be abandoned after a few years because it became silted up with sand and, in its place, a number of surface wells dug, it did mean that from the beginning we always had a safe supply of piped water in the hospital.

Diptipur offers the most dramatic illustration of the value of water control. Having seen the district in the early days when drought and famine were a common experience it was a great joy this year for me to see what has been accomplished through the work of our missionaries with considerable help from Oxfam in money and expertise. A series of dams and reservoirs have been built to collect water from an adjacent ridge of hills and by carefully planned channels make it available for a large area of country, including the hospital and farm, so that it is now possible to grow two, and sometimes three,

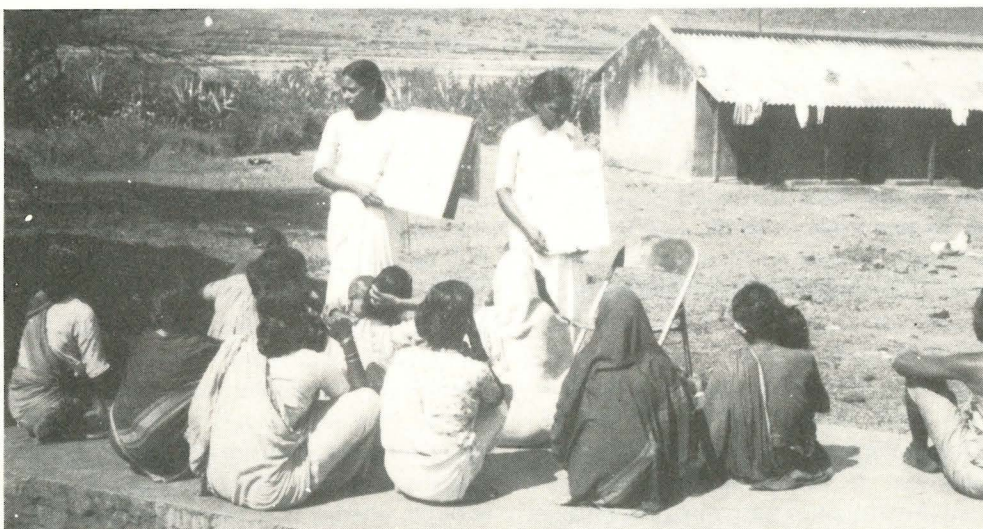
## **THE WORK IS ONE**

by Stanley Thomas

crops in a year on land which hitherto remained barren and unproductive for seven to eight months after a single harvest of rice. Wheat, vegetables and other crops have been introduced so that a steady improvement in the standard of living and a better health record can be expected in the villages around Diptipur. More recently a team of experts has surveyed the area and suggested sites for four tube wells which will provide a constant, pure supply of water where it is so vitally needed. Once again Agri and hospital are working hand in hand to their mutual benefit.

#### **Balancing the diet**

The need for improvement in food supplies and for more variety in crops grown is underlined by a look at some of the patients who come to hospital. A young mother, weeping bitterly, brought to me her six months old son. His eyes were swollen, discharging pus and literally disintegrating



*Family planning class at Udayagiri, India*



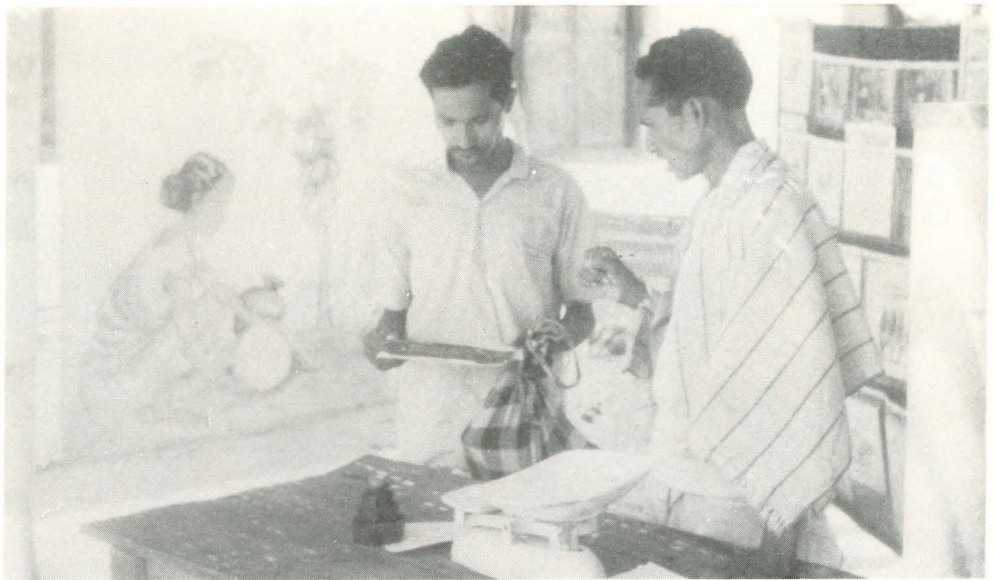
in their sockets. There was nothing that could be done to save the sight. This was keratomalacia, caused by lack of vitamin A, and need never have occurred if the mother could have given him good quality milk and an occasional egg. Then there was the other child, somewhat older, with pot belly, sore mouth, swollen hands and feet that spelt out the deficiency disease kwashiorkor, brought about by lack of protein which should have been supplied in a simple mixed diet not available because of poverty and ignorance. How wonderful to read of the emphasis in the work of our agriculturists, backed by Operation Agri, on the production of 'quality' foods and to see crops of soya bean, groundnut, maize and wheat, as well as high yield rice and many kinds of fruit and vegetable. Then there is the introduction of better strains of goat for milk and the encouragement of villagers to keep chickens for the eggs that could make such a difference to the health of their children.

In Udayagiri an interesting surgical problem led us to find the answer in a change of diet for a whole community. It was the condition of peptic ulcer, of which we saw cases every day and on three or four of which we operated each week. Some were pathetic to see. One man, I remember well, stumbled into the consulting room clutching a piece of slimy rope. This, he told me, he swallowed when the pain was unbearable for it made him sick and brought relief. He was skin and bone and weighed less than six stones! We instituted a research into the cause of this sorry condition and discovered that it occurred because of an unbalanced diet, too much carbohydrate and too little protein.

#### Getting through to the people

The answer was a far bigger job than either doctor or farmer could undertake alone, for a way of life had to be changed and public opinion mobilized. This was an exercise in communication which is a common task of the agriculturist and hospitals. The farmer wants to show people how to reach a better standard of living while the doctor is concerned to prevent disease and promote a better standard of health. They both have goods to sell and must persuade the potential buyers that the price asked in money and work is worthwhile. The agricultural missionary produces model farms, provides seeds and equipment, runs seminars and tours the villages while the medical team prepares community health programmes which involve personnel, training courses and village clinics.

Again Diptipur is a good example of what



*Farmer seeking advice at Diptipur Farm Centre*

is being done. The farm grows for demonstration purposes different strains of rice, wheat and other grain. It has fruit trees, vegetable plots, simple equipment for hire and a herd of goats which breed and are sold to the villagers. For community health work a group of villages has been selected and in each a woman is appointed as health worker. She is chosen by the people of the village as somebody they can trust and in whom they can confide. She keeps in touch with the hospital, comes in for regular instruction and shares with the villagers what she has learnt. Once a week a team from the hospital visits each village and conducts a clinic for children under five and for pregnant women. Each child is weighed, checked and protected from epidemic diseases by inoculation while vitamin syrup is given to the smaller children.

Such programmes are being developed in all our hospitals and are becoming very popular with the people.

For all this work there is much common ground. Communication needs audio visual aids and many of these can be shared by farmer and medical worker. Some of the teaching would be more effective if given by a team where both had representation while close co-operation and consultation are obviously important in any programme of village uplift. It was good to see this happening in Bangladesh where David Stockley has helped to transform the lives of leprosy patients in Chandraghona but I suggest we ought to share more closely in all our health and farming programmes so that our friends overseas may enjoy to the full the abundant life which Jesus came to bring.

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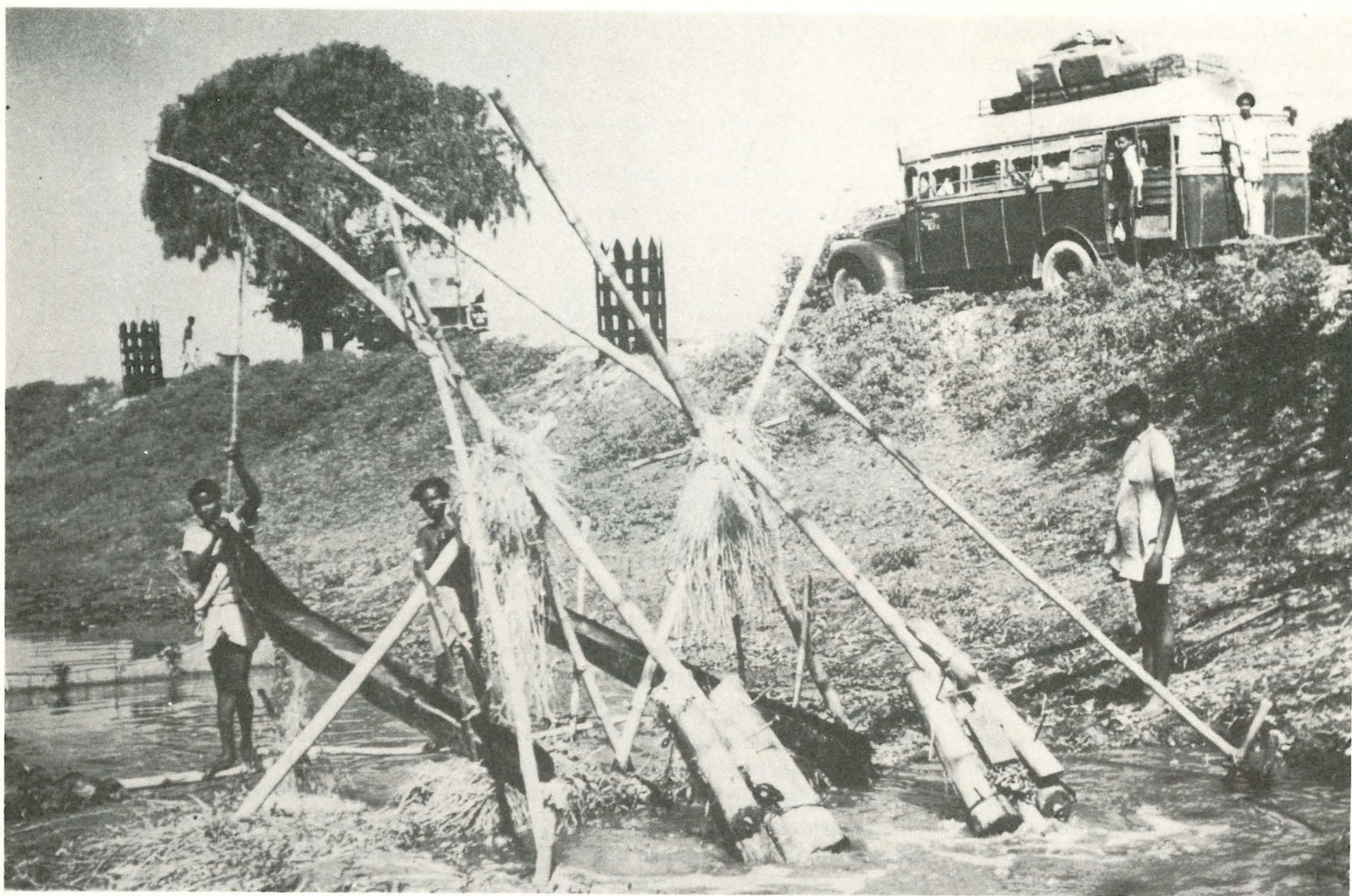
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*Irrigation, so essential for successful farming*

# Farming for survival in Bangladesh

## The substance of a talk with David and Joyce Stockley

Everyone in Bangladesh needs some means of obtaining rice which is the staple food and so it is almost essential to have a plot of land on which the crops can be grown. The size of the plot necessary to maintain a family in food for a year varies from district to district, according to the fertility of the soil and the availability of irrigation. In the more fertile regions this could be done on

half an acre, but in the drier, poorer regions of the north-west for example, it would take up to one and a half acres to achieve the same result.

In spite of this hunger for land, many people who have it do not want to farm it themselves. It is a sign of advancement in the social scale if one is able to cease working in the fields, and so those who own large areas, say up to 100 acres, will be quite ready to rent this off to others. It may well be asked,

'How do these landlords obtain their rice for food?' They charge up to 50% of the crop grown on their land as rent with the result that the tenant farmer has to work exceptionally hard to pay his landlord and feed his own family. No one in Bangladesh farms for pleasure but purely for survival.

## Reaching the field worker

In a situation like this the agricultural missionary, if he is to give teaching where it is most needed, must not go to the landlord



but to the working farmer in the field. That is the point at which training is so desperately needed. Yet this is the area in which, perhaps, it is hardest of all because most working farmers are illiterate and normal teaching methods cannot be employed. To use the written word is almost useless. If such people can be brought together in groups for training then the most effective teaching aids are simple charts illustrated by readily recognized pictures, and such visuals have been used with great profit.

A more successful means of communication, however, is to provide a continuous demonstration of different crop techniques in a situation where it can be easily observed and noted without the farmer having to travel great distances or take off time from his fields. Also new and useful crops for the area can be demonstrated.

Another avenue by which great help can be given to the field worker is to make high quality seed easily available. This can be done by the agricultural missionary growing a crop not for food, but harvesting it for seed purposes and then making it available to the local farmer.

### Controlling the market

If a farmer uses new methods or new crops the resulting higher yielding crop, it must be remembered, is of little use if it just stays in the field or in the store. He needs to be assured of a market, and other help that can be given him is to advise about market outlets.

The people of other countries are sometimes criticized because they are so conservative about crops and seem very reluctant to grow new ones. This is a hasty judgement. The farmers of Bangladesh are quite prepared to plant and grow new crops if they can be assured of a market when these crops are harvested, and a great help in this respect would be a guaranteed price for a crop at the time of planting.

There is another aspect which needs to be considered. All farmers in any one district will be harvesting at the same time, and so the surplus over and above the requirements of their own family will be offered on the market at the same time. A glut situation develops and the price of the crop falls. If there was available to the farmer a cold storage system then the selling period for the perishable crop could be spread, ensuring better prices for the produce. It would mean, too, that a steady supply of food would be coming on the market through a long period

instead of being offered for sale in a short, over supplied season.

### Increasing milk yield and egg production

In Bangladesh, few farmers think of feeding cattle. They are just turned out to scavenge where they will, in the fields, along the road banks, down the streets, in fact anywhere where something edible can be found, or children will cut lush grass from raised bunds or paths between the irrigated rice fields. Little wonder then that the milk yield per cow is very low and this useful source of nourishment largely undeveloped. Yet it has been shown that if a second-cross bull can introduce a 12½% Jersey or Friesian element in to the cows, the milk yield can be doubled. The benefit of this in terms of the health of the under-fives cannot be overestimated. It would go a long way to making the children healthy and strong.

Again, the local hen scratching about the village will only lay, on average, 50 eggs per year. This potential source of protein is hopelessly underdeveloped. Merely by introducing a cockerel of one of the advanced western breeds and letting this loose in a village the egg production of first-cross hens can be boosted to 150 eggs per hen per year.

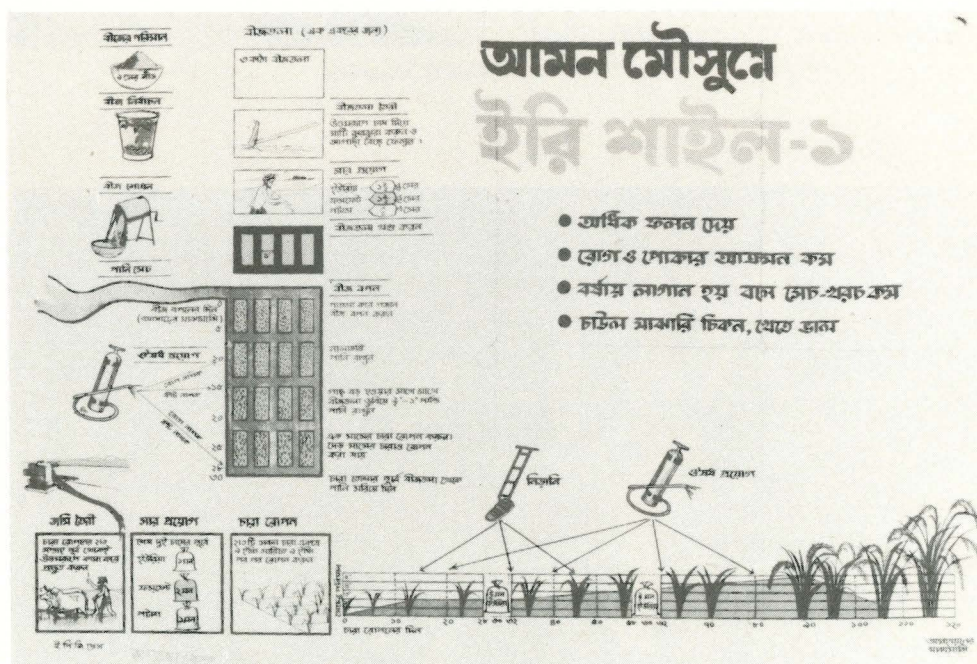
An increasing development in Bangladesh is the kitchen type of garden around the dwelling place. This is a source of food, producing a multicrop of vegetables and such things as red peppers. The produce of these gardens is for the use of the family and the gardens are mainly worked by the women. Overagainst this the 'market' garden

is tended mainly by men and this is designed to produce the cash crop of say, tomatoes, egg plants, lady's fingers (okra) and, increasingly today, French beans.

### Using manpower, not machinery

It may be thought that the introduction of some of the advanced farming machinery available in the west would be an obvious and advantageous step. In fact the reverse is true. There is an ample supply of labour in Bangladesh and to introduce advanced labour-saving machinery would be to create a serious problem of unemployment with its consequent frustration and resentment. It would create another difficulty also. The use of such machinery requires the back up of adequate maintenance facilities so as to keep it running economically. There are not sufficient fully trained personnel to undertake such work, and machinery, if introduced, could have long periods out of action waiting to be serviced, or there might be the expensive process of transporting the faulty machine over considerable distances to a centre where skilled mechanics were available. The type of machine which has been introduced very usefully, and one which can be handled with the present availability of maintenance, is the simple engine-driven pump for irrigation purposes.

The hurdle which is the most difficult one to negotiate is that of communication. This is the one chosen by the agricultural missionary, that of transmitting expertise to the section of the population who most need it and who would benefit most from it, in the drive to make the nation better fed.



Teaching chart on rice growing for Bengali farmers



# Our Agriculture



*Doreen and Colin Foulkes*

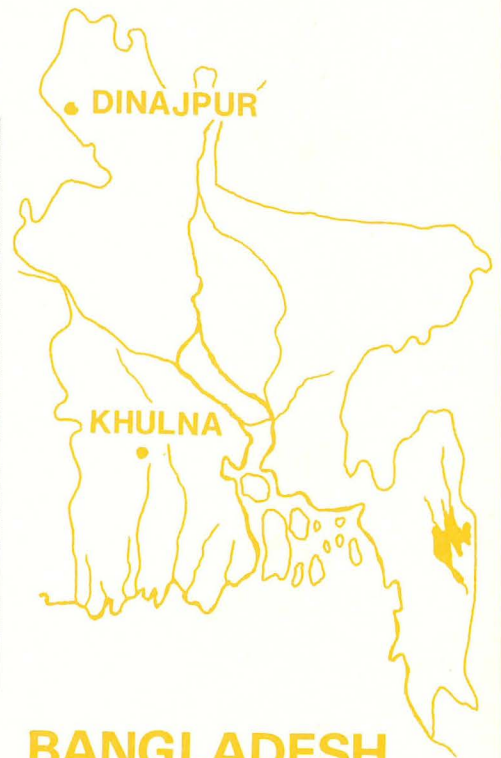
**COLIN and DOREEN FOULKES**, in membership at the Thomas Cooper Church, Lincoln, went out to Bangladesh in 1975. They studied Bengali at Barisal before moving to Khulna in 1977 to help in the expansion of agricultural work there. They have been through a period of fatigue and stress, due to the climate, a heavy workload and the many problems encountered in daily living, but Doreen is now fully recovered from her bout of hepatitis. Also, both their children now live and go to school in Dacca

which allows Colin and Doreen to devote all their time to the work in hand and to share tasks together. They report there are always more opportunities than they can handle, and they therefore need the Lord's guidance as they plan for the future. Last year, during the rainy season, their house was completely surrounded by water, the main road and all the paths were submerged and for long periods all their land was under about two feet of muddy water.

**DAVID and JOYCE STOCKLEY** were the first BMS agricultural missionaries to go out to Asia. They went to Barisal for language study in 1952 before spending 12 years at Khulna where they laid the foundations of the agricultural work there. In 1965 they moved to Rangunia. Here, until they came home on furlough last year, they were training on furlough last year, they were training both expatriate and native advisers, and travelling widely about Bangladesh advising and helping co-operatives and teaching ex-leprosy patients from Chandraghona how to terrace the hillsides. Last year David's 25 years of service in Bangladesh were recognized by the Queen when she awarded him an OBE for his work in agricultural development overseas. David and Joyce's home churches are at Croham Road, Croydon, and Earlsfield.



*David Stockley*



## BANGLADESH

**BOB and MIRIAM YOUNG**, from the Granton Church, Edinburgh, went to Bangladesh in 1971. They undertook language study at Barisal, then went to Dacca before taking charge of the farm on the mission compound at Dinajpur in 1974. The main function of the farm is in quality seed production and Bob rejoices that the seeds are now in great demand — he even has to ration the seed which each farmer takes, so that the small local farmers are not overridden by private dealers. Bob has plans for extending the work to include a clinic at Ruhea, further north. He is helped by two nationals, and another major asset to his work has been the motorcycle, a gift from Operation Agri.



*Bob Young on motor cycle supplied by Operation Agri*



# al Missionaries

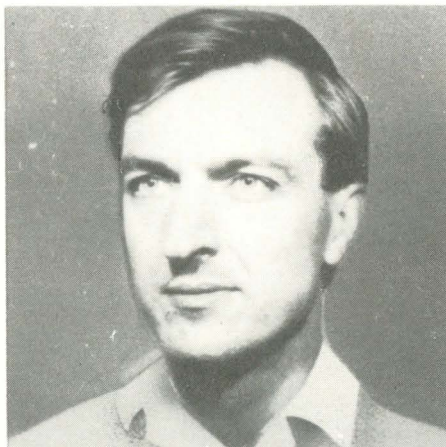


*Frank and Peggy Gouthwaite*

**FRANK and PEGGY GOUTHWAITE** are members of the Edward Road Church, Birmingham, though Peggy comes from California, USA and they went to Brazil in 1976 to take over the agricultural project at Potinga, Paraná, from the Fulbrooks. Their first year was spent in language study at the state capital, Curitiba, about 60 miles from Potinga. Since then they have been seeking in various ways to introduce new crops to the Brazilians and to show them ways of improving their present yields. As regards livestock, they are aiming to make available improved breeds of chickens, pigs and cattle and through these to demonstrate animal husbandry. The Brazilian Government does finance rural development but Frank and Peggy are able to give the personal service and help which the people need. Peggy also devotes some of her time to working in the local school.



**JOHN and RENA MELLOR** have connections with the churches at Guildford, at Queen's Road, Coventry and the Brethren in Manchester. They first went out in 1969 to Tondo, a remote village on Lake Tumba in the Middle River Region. Conditions are very primitive and they are looking into the possibilities of various machinery to assist them in their work, but it is not intended that each local family should have its own machines. John and Rena have been occupied in poultry projects and in goat and rabbit breeding in an endeavour to give the people a more balanced diet. It is also difficult to find local feedstuffs which are always available and combine to form a complete diet for the poultry and animals.



*John Mellor*



**ZAIRE**



# Potinga today and tomorrow

The agriculture project in the Litoral district of Paran , Brazil, is under the care of Frank and Peggy Gouthwaite. Its interests at the present time lie in a number of directions covering fruit growing, animals, fowl and arable farming.

The site is by no means a level area and this in itself creates problems because to tackle some projects, which seem desirable, would entail the use of heavy machinery. This could be hired, but at a cost which would need carefully to be considered.

At the foot of the hill there is an orchard of citrus fruits in which are planted 193 trees. These are producing well but the orchard needs to be cleared of weeds and a fertilizer applied.

Below the house there is an area where 297 passion-fruit vines have been planted and these have a good crop which should produce a nice profit, but it is realized now that the wire used to support the vines was really too thin and will require replacing by a thicker gauge. The stakes used also needed to be sturdier and already some of these have had to be taken out and stouter poles put in. Even so it is estimated that the crop will yield sufficient return to pay for these improvements and show a profit beyond this. This crop could earn as much as 28 times more than a local farmer would receive for an equivalent area of bananas.

## Rehousing the pigs

On the livestock side of the enterprise two good pigs have been bought. The boar has been lent to neighbours for stud purposes and the fee for this service is not in money but in kind. They are charged one piglet from every litter born. The sow has had a litter of her own but the accommodation needs to be improved. At present the sow is housed in a moveable hut which can become extremely muddy and unhealthy when it rains. There are, however, some bricks left over from the building of the house and also some lime, so plans have been drawn up to erect a permanent and healthier pigsty which

will assist in the better management of these animals.

The project also has some chickens, ducks and geese but these are not part of the planned teaching programme of the project as they are kept merely as a food supply for the house.

On the arable side there is a pasture of approximately two and a half acres and about one acre of ploughed land ready for planting in which it is proposed to plant vegetables, peppers and baby marrows. This would have been done, but to produce a really profitable crop some chicken manure should be applied to the ground.

## Obtaining chicken manure is costly

This has to be brought some considerable distance and a lorry hired to fetch it. Neither the lorry nor the manure is readily obtainable and if these two hurdles are overcome then the cost would be in the order of  200.

The pasture has been fenced around and in the future it is proposed that two Friesian type cows be placed on it. It is hoped that these cows would be in calf and already giving milk. Then it would be necessary to provide a milking shed and show that with good stock and proper husbandry 15-20 litres of milk per day could be expected from each cow compared with the three litres normally accepted from the local cows.

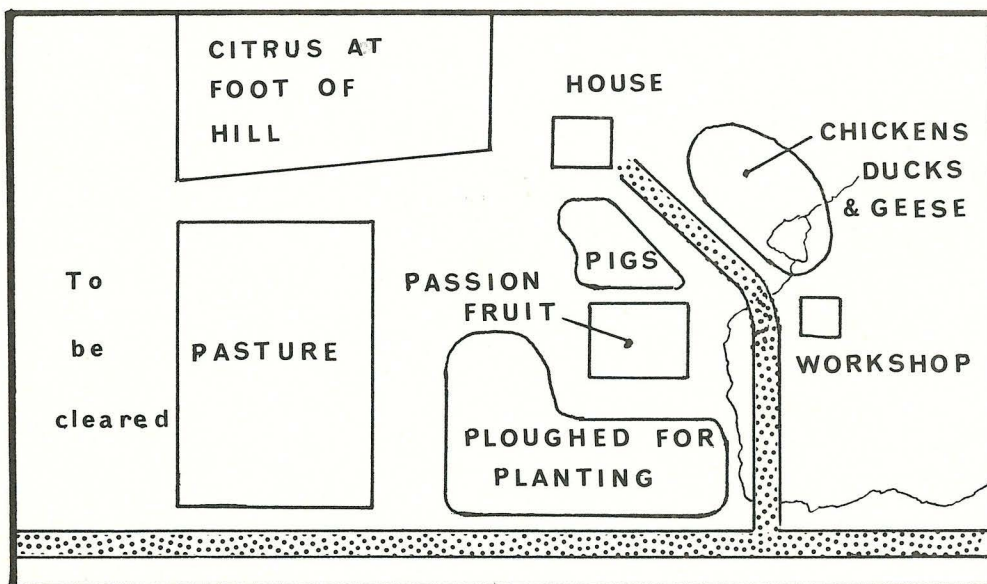
When these cows are purchased the project will be able to demonstrate the rotation of pasture, the protection against worms in the cattle and the proper feeding of the animals to give these higher yields of milk. Meanwhile the neighbours have been invited to graze some of their cattle on the pasture to keep it under control.

If the necessary machinery can be hired from *Caf  do Paran * then a further five acres of ground will be cleared and a demonstration plot of bananas planted and possibly some pineapples.

It is also felt that a right and proper use of resources in the future would be a 1,000-bird chicken house to show how a much improved egg production is well within reach of the local farmers. Experience has shown that a good laying breed like Shaver will do very well.

*Plan of the Potinga farm project*

*Frank and Peggy Gouthwaite*





### All round improvement

In all these things the main object is to demonstrate to the Brazilians that there are new crops which will do well in the region and to show new techniques which can be employed in conjunction with crops, already well known, to improve their yield.

It is hoped also that we shall be able to make available improved breeds of animals such as chickens, pigs and cattle and with them to demonstrate improved animal husbandry such as vaccination, disease prevention, the

treatment of diseases, improved housing and feeding.

In order to achieve these objects it will be necessary to arrange a dependable water supply to the project. The well used at the present time has dry spells during the rainless periods. It is hoped to develop a scheme whereby water can be brought from a spring the other side of a low hill behind the house.

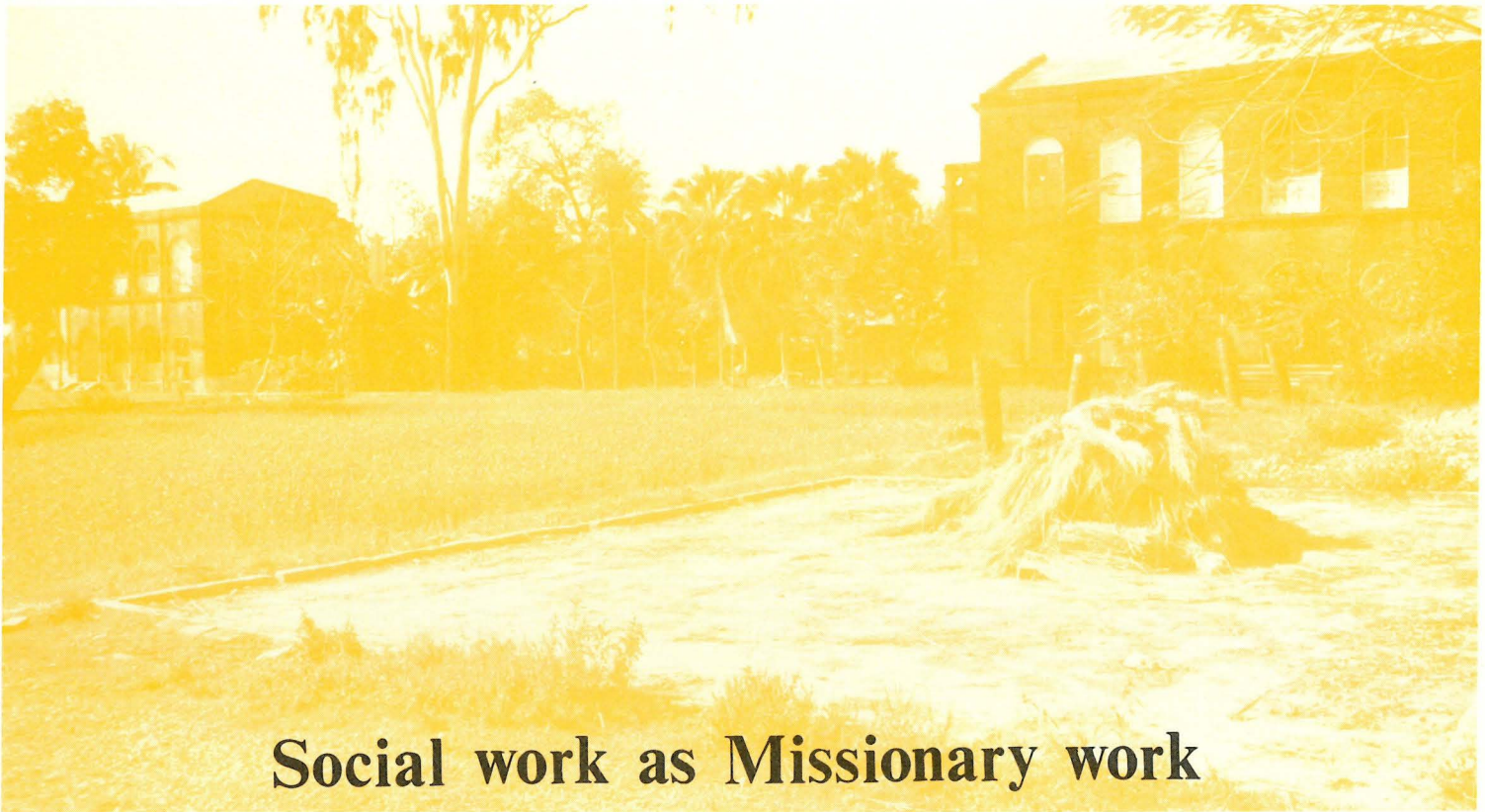
Assistance is also given in the fight against disease and pests in crops and to improve production by the use of fertilizers.

Guidance is given to the farmers with respect to bank loans and the project also acts as a link between the poor and the various government agencies such as ACARPA (the Extension Service), the Bank of Brazil, IAPAR (the Research Institute) and *Café do Paraná* (the organization which rents heavy machinery).

By helping the people in these many ways, with the love and the compassion of Christ as our motive and driving force, we seek to commend the Saviour of mankind to the Brazilian people.







## Social work as Missionary work

*Seed crops and threshing floor, Dinajpur, Bangladesh*

by **Bob Young**

In 1974 I and my family moved to the north of Bangladesh and took up our residence in a town called Dinajpur. There we joined Gwyn Lewis, a missionary who has served in the town for a number of years and who talked with us about the work of this district. From our discussion it was decided that some sort of social work would be a great asset to the Christian community of the Dinajpur district. The aim was to have this social work closely linked with the spiritual work so that everything which was undertaken would help toward the spiritual uplift of the people.

### **Forced to sell land**

Frequently since the time of that initial

decision Christians have come to us to ask for help and advice about land problems. It is not always appreciated that about 90% of Bengalis are farmers who live in small villages isolated in very remote areas. It is not unexpected, then, that they find themselves in difficulties time and time again. Not infrequently they are forced to sell their land to raise money for food but in doing this they at once jeopardize the future as they lose their security.

There are land disputes also between them and their Muslim or Hindu neighbours and, because they are Christians and therefore in the minority, they seem to come off worst in any settlement. We have been trying to represent these people to secure a fairer deal for them, but this takes time backed up with

a lot of prayer and a great deal of patience.

### **The best way to help**

Most of the Christian community, then, are farmers and depend upon their crops to keep them alive. We, therefore, sought for a way to help them economically. During this period when we were searching for ways to help our Christian community, David Stockley visited Dinajpur and suggested to us that we should use farm land on our compound as a seed multiplication farm. The idea behind such a scheme was that we would plant and grow a good quality seed and make it available for the farmer's use so that he could be independent of the seed available in the market which so often is of poor quality and has a poor germination record. By this means the farmer would be guaranteed, as far as we were able, a good crop and therefore a good return for his labours and, with the increased income, a better standard of living.

David Stockley also suggested that we approach the Operation Agri Committee of the Baptist Men's Movement and seek their help in equipping our farm for the production of this high quality seed. We cannot be too appreciative for their ready response to our request for help.

### **Multiplying the seed**

The first two years were utilized in building up the farm and developing a good strain of



*Bob Young with Charo by the pumping station*



seed. By a 'good' seed, we mean one which has a 98% germination rate and when this is achieved the farmer is assured, as far as possible, of a good crop. Good quality seed, to start with, may be bought in Bangladesh or imported. This is then multiplied and stored. This same seed is then planted once more and harvested, thus multiplying it again, and it is then available for the farmer's use. We have reached the stage at Dinajpur when we can see the results of our work. The seeds are known and accepted by the farmers and are always in great demand.

On the compound farm there are two workers. One, Mongul, is an ex-leprosy patient who, for a time, was in our leprosy hospital at Chandraghona. Usually it is very difficult for a person who has suffered from this disease to be accepted again into his or her village. David Stockley took and trained Mongul on the farm at Chandraghona and when his treatment at the hospital was complete he came up to Dinajpur to work on the compound land. He gained a great deal of experience working with David and is very aware of the problems of farming in Bangladesh which makes him a tremendous help in the seed production work. He lives on the compound with his wife, who herself was a leprosy patient at Chandraghona, and they have one daughter.

The other worker is Charo, a tribal boy from a small tribe of Uraons. He cannot read or write but when it comes to working with his hands he exceeds us all. He is Mongul's right-hand man and together they are a first-rate team. Just recently Charo took a wife and he has settled down to his new responsibilities very well. I invite you to pray for these two men and their families that they may grow in the Lord.

#### Widening the scope of service

What are our aims for the future? One of our main centres of work is in an area about 50

miles north-west of Dinajpur at a place called Ruhea. In recent years there has been a good response to the gospel in that area and many churches have been established, but when one travels into areas like Ruhea it is to become aware of the lack of, what we in the west would call, normal facilities. If someone in such an area wants to go anywhere he has to walk to the nearest road where he may be able to catch a bus. In many cases this road may be 10 to 15 miles away from his home. Then there are no ambulances which may be called in the case of sickness. A person who is ill may need to be carried many miles before any sort of transport becomes available.

Recently one of the pastors was taken ill and someone came to our compound asking if the Landrover could be used to take the patient the 22 miles to the hospital. It was not possible even for the four-wheel drive Landrover to reach his village and the last three miles had to be traversed on foot. This is but one case in hundreds where our help is needed.

For this reason we have been praying very much that it will prove possible to open a clinic in the area of Ruhea in order to serve the community of that district. Our hope is that, to begin with, we will be able to hold a weekly, or perhaps twice weekly clinic. This would be mainly for women and children but as the way opens up we would then think in terms of expansion.

Our overall aim in being in Bangladesh is to tell the people of God's love in Christ Jesus and to bring them into a saving knowledge of our Lord and Saviour. But our experience here has shown us we must go further than this. We must help such people to grow in their Christian lives. This means fostering not only their spiritual growth but also meeting their physical needs so that the whole man is cared for.

## Mr Abinash Chandra Deb

by Valerie Hamilton

It is a real joy to meet and talk with Abinash Chandra Deb. Until recently he and his family were Hindus, but when anyone meets them now, there is no doubt that here are people who genuinely love the Lord Jesus.

#### He heard the good news

Attending a meeting one day, this young farmer in Bangladesh heard that only Jesus Christ can give salvation. For weeks after, he went from place to place trying to find out more. Eventually he came into contact with workers from the Baptist Mission in Dinajpur and was led to accept Jesus as his personal Lord and Saviour. Following the teaching by our evangelists, he and his wife and parents were baptized in the village pool in full view of their many Hindu relatives and neighbours.

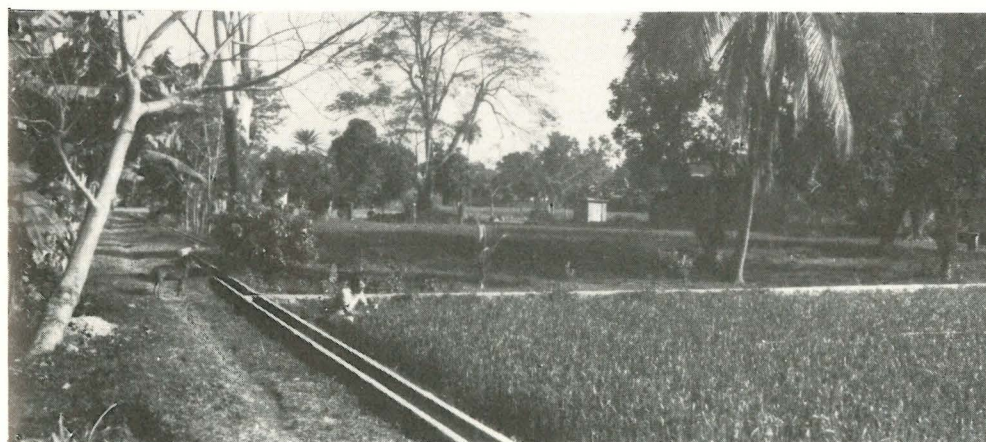
All kinds of petty persecutions began, such as being refused the use of the communal tube well from which to draw drinking water and being refused milk for the baby. Throughout the months which followed, Abinash endured all this with a calm spirit, completely trusting the Lord for all his needs. He sits for hours way into the night discussing Christianity and Hinduism with his neighbours and, young convert that he is, he is well able to answer for the faith which is in him. He longs that all in his village should find new life in Jesus Christ.

#### He shared the good news

Early in 1978, he brought several Hindu neighbours to our New Life Convention in Dinajpur, but was disappointed in their lack of response. However about a fortnight later, our evangelist Rev B N Singha reported that another family had requested baptism and had said that it was as a result of Abinash witnessing to them.

How we praise the Lord for men like Abinash. We believe that the Holy Spirit will continue to work in him and through him and that there will be a live, strong, witnessing church built up in that village.

To God be the glory, for it is all His doing.



Irrigation channel and seed crops, Dinajpur





*The Kitega Choir from Kinshasa, Zaire*

# 3,000 miles of singing in Great Britain

by John Carrington

'That magnificent African choir . . .', 'Who would want to look at TV with men like this around?', 'Aren't they gorgeous!' (from a lady). Such were some of the reactions produced in Baptist churches all over the country by the Kitega male voice choir from Zaire.

Uncertainty about the number who would be coming made preliminary arrangements difficult, but 21 were able to be present at the missionary rally during Assembly week and their well-received singing gave them advanced publicity as delegates returned to churches in England, Scotland and Wales.

Even though church magazines could not print references to their coming, by the time they arrived in over 20 different centres, crowds flocked to hear them. We even saw queues outside more than one Baptist church building when doors were opened for their concert and one well-known



minister pleaded with the audience to squeeze together more tightly in the pews to allow other people to sit down. In some cases folk had to go away because there was no more room left inside.

#### **'Have you any spare woollies?'**

Our exceptionally cold spring weather was hard to bear for people brought up in tropical sunshine. Gifts of woollen pullovers from the Mission House and borrowed winter overcoats from London Baptist churches helped the men to keep warm, however, and towards the end of their month's stay they were enjoying warmer days. They even paddled in the sea on the south coast as they got samples of sea-water to take home to Kinshasa so as to prove to their friends and relatives that sea-water really is salt.

Vivian Lewis and his colleagues at the BMS headquarters, as well as our indefatigable missionary auxiliary secretaries all over Britain, are to be heartily congratulated on a remarkable job of organization so that this tour could be a success. We found a warm welcome awaiting us whenever our coach pulled in after a long journey through the countryside. Hosts and hostesses had been marshalled to receive the choir members into their homes. All 28 of us (six more arrived a week after the first group) always found somewhere to stay and our very competent coach driver was accommodated too. A big 'thank you' is due to the many folk who so kindly agreed to give us hospitality in spite of language problems — not everyone had the requisite knowledge of French, Lingala or Kikongo to communicate with their African guests.

#### **'Goodness and mercy'**

Our Baptist ladies are fine caterers! As we got out of the coach and entered the doors of schoolrooms up and down the land, we would see tables laid with 30 places and piled with good things to eat. I learned a new meaning to the verses of Psalm 23.

'Thou spreadst a table in my sight . . .  
My cup runneth over.'

'Goodness and mercy' did not follow the Kitega choir, they were waiting for us everywhere we went!

The choir themselves insisted that they were not singing simply for entertainment. Most of the items had an evangelical significance. Even though the audience were not able to understand the words, gesture often made clear what the song was about. 'Run away from the darkness of sin,' they said with

vigorously flicking fingers, and the sudden clanging of a bell-like tenor voice indicated to everyone that time for decision is not unlimited.

Perhaps the most popular song showed what happens to naughty boys in Zaire. Another which usually got an encore was an item in Zulu and Swahili describing the road a man must take to meet his Father in Heaven. The agile conductor of the choir helped everyone to see how to take the first steps on the way. But the music itself, its volume, its deep harmony and its seductive African rhythm was a delight too. The familiarity of items like 'Mary's Boy Child', 'Deep River', and other Negro Spirituals made them all the more appreciated by our audiences.

#### **Rhythmic singing gave much joy**

The biggest crowd to listen to the choir was probably in the Salford University Hall with a close second in the Music Hall of Edinburgh. The most enthusiastic reception came in the Tabernacle Baptist Church, Cardiff, though Jamaican Baptists who made up at least a third of the congregation at Small Heath, Birmingham, reacted visibly to the rhythmic singing and communicated their joy to everybody there. For me, the most moving occasion, when our evangelistic message seemed to go over with most power, was at Richmond, Liverpool.

The choir probably sang their best of all at the last concert they gave which was in Christchurch Road, Worthing. This was not simply due to length of practice. One of their missionary teachers was with them there who had done a great deal to form the choir members who came — Mr Albert Cox. He gave them real pleasure when he accompanied their rendering of Handel's 'Hallelujah Chorus' on the Christchurch Road organ. Our largest offering came at Dorchester where Mr John Lock of the Dorford Music Centre had been organizing our visit for some time before we got there. But we had a memorable time everywhere and are most grateful for the welcome we received.

#### **From baronial halls to department stores**

Neither I nor the choir members will forget living in a baronial hall in Yorkshire, looking round the rich mansions of Tatton and Beaulieu, skirting the shores of Loch Lomond, strolling over the cliffs to Lulworth Cove, visiting the Roman baths in the city of Bath, motoring through Sussex countryside on a beautiful sunny afternoon. Our cities proved a great attraction to the choir who live in Zaire's capital of Kinshasa. We lost two of them in Woolworth's at Liverpool and we

arrived late in Cardiff for our mid-day meal because I had to spend precious minutes before we left Bristol that day in winking more of them out of Marks and Spencer's.

The choir gave a lot of pleasure to former missionaries from Zaire now living in Britain, many of whom were able to meet them and help to entertain them in their own tongue. They will long remember veteran missionary Sidnie Newbery telling them from the high pulpit of Loughwood Baptist Church, one of the oldest in the country, how early Baptists faced persecution for their faith. One of the last things they did before embarking on the plane which took them back to Kinshasa was to visit the retired missionaries in South Lodge, Worthing, and sing some items to them.

On behalf of the choir, may I thank all who so bravely accepted us into their homes and put up with problems of communication and perhaps, not too often we hope, our foibles over food. This has been a memorable month in Europe for all members of the choir and we think that Baptists in Britain will long remember our visit.

#### **Official BMS Recording of KITEGA CHOIR OF ZAIRE**

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# News in brief....

## BAPTIST YOUTH WORLD CONFERENCE

Some 5,000 young people from 70 countries gathered together, 19-23 July, in Manila, Philippines for the Ninth Baptist Youth World Conference. This was the first time the conference was held in Asia. The BYWC meets every five years and the 1978 meeting, originally planned for Hong Kong, was changed to Manila because of uncertainty concerning visas to the British crown colony.

A Baptist leader from Taiwan spoke at the opening session on the conference theme, 'Jesus Christ, the One Light for All People'. A speaker from Sweden focused on youth and self-identity, while two leaders from the United States spoke on the themes of faith, and youth and mission.

For the morning activities, including Bible study, the young people were assigned to small groups of 12-15 people so that youth from different cultures would learn to communicate better with one another. The small groups also provided the young people with a sense of belonging which is sometimes missing in a large conference.

## BRAZIL HAS MOST MISSIONARIES

IDEA, the information service of the German Evangelical Alliance, has reported that Brazil has more missionaries than any other country in the world. There are 3,000 missionaries from 150 different societies working in Brazil. The BMS has over 40 missionaries working mainly in Paraná state but also in Mato Grosso and São Paulo.

The Protestant churches of Brazil, where 65% of South American Protestants live, report an increase in membership of 5.6% per year. That is twice the general increase in population. Brazil's 11 million Protestants are at present supporting 500 missionaries.

## DIY CHURCH IN CZECHOSLOVAKIA

A new church building for the Church of the Brethren (Congregational) has recently been opened in Bratislava, Czechoslovakia. The church, which seats 350 people, took two years to complete and the work was carried out entirely by volunteer labour involving almost all members of the congregation, as well as help from three neighbouring congregations. Volunteers ranged in age from 10 to over 70 years and some 200,000 man-hours went into the construction of the church.

## RUSSIAN BAPTISTS

In a year-end review, the All-Union Council of Evangelical Christians-Baptists in the USSR reports more than 6,000 baptisms of new converts during 1977. A large number of young people was among those baptized, the Council said. Also, more than 120 new pastors were elected and ordained by local churches during the year.

## NO X-RAYS

A hospital without X-Ray facilities? Do you exclaim with horror and incredulity? So did some American friends who visited the hospital in Diptipur some years ago. To rectify the lack they despatched a machine which was, in any case, far too large for the needs of the hospital and was very much secondhand so that, even on its arrival, it was not in working order. Expert advice was sought from various firms in India, but on learning details of the make and of its vintage no one was prepared to undertake the repair of it or to make it usable, indeed they all said this was impossible!

Finally, nearly ten years later, as it was too heavy to be removed from the hospital compound, the Nursing Superintendent was

given permission to bury it in the foundations of a new block of buildings.

## Not dead yet!

Just at that time a wealthy young man, Mr Agawalla, from a village about 12 miles away, offered to remove the machine and see what he could do. Believe it or not, aided by a number of skilled friends and by his own initiative, he finally succeeded in putting the machine into working order at some considerable cost to himself. He studied the techniques of X-Ray procedures and began taking pictures.

Mr Agawalla is now a very good friend to the hospital. His charges for patients sent from Diptipur are most reasonable and his work is good. Not only is he used by our doctors but his services are called upon also by a number of private practitioners in the area.

Well, there are still no X-Ray facilities with the hospital, but at least there is an excellent service available within reasonable distance and we give thanks for this good friend and the skill and initiative which he exercised.

## AFRICAN BAPTISTS MEET

Baptist representatives from all over Africa met at Nairobi, Kenya, 22-26 May, for the first Pan African Baptist Conference. The conference was organized by the Baptist World Alliance Division of Evangelism and Education in conjunction with the two BWA vice presidents for Africa. The programme opened with the theme, 'Let Africa Speak' and representatives shared their problems and opportunities relating to evangelism and church growth in their countries. The last two days were devoted to discussions on the formation of an African Baptist Fellowship through which ideas arising from the conference might be developed.



*BMS Brazil Missionaries and their families at Annual Conference*

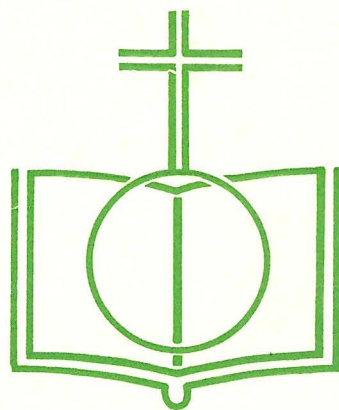


Missionary

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'It is largely unknown and because unknown, mysterious'



# COMMENT

Britain in itself is not a very large island, indeed it was once said that this island has produced so many good sailors because the salt is in our blood, the majority of our people having been born within sound of the sea. That, of course, is an exaggeration but it does serve to point to the fact that our homeland is by no stretch of imagination a large land mass.

## Attempting great things

It is strange then that in our mission for Christ overseas our eyes, from the beginning, have been turned toward continents and we have been engaged in evangelism in huge countries where land distances are immense. These circumstances have had their advantages in that permission to work in these places has opened up to us not just large land areas, but huge populations. Especially was this so in India, China and Africa. The work was not restricted to narrow horizons.

But there have been disadvantages also. Travelling from the southernmost tip of India to its northern borders, or progressing along the Zaire river from its mouth to Kisangani, is almost like moving across different countries. There is not just one culture, one language and one belief. There are many, and a missionary working and fluent in the language of one part of India or Zaire may feel completely strange and unable to communicate in another part of that country. The very vastness can be a hindrance to mobility.

## Working in isolation

Further, if the number of missionaries which can be sent from this country is divided into the number of square miles of continents it can be seen at once that missionary work can easily be a very isolated affair. There may be many many miles between one missionary and their nearest colleague.

If, as in this country, there was a continuing programme of road building and full transport facilities between place and place, then remoteness would be a decreasing factor. Instead we discover, in Zaire for example, that the sense of isolation is increasing instead of decreasing for with the worsening economic situation fuel is becoming harder to obtain and too costly to purchase. At the same time there is a deterioration in the

already limited public transport systems.

## Stretching the mind

As regards size, however, Brazil stretches the mind even more than does India and Zaire. How does one born and bred in the United Kingdom comprehend the vastness of a country in which the whole of Europe could be set down with room to spare? In this sense Brazil almost defies understanding. Over five and a quarter million square miles of it stretching from above the equator in the north to below the tropic of Capricorn in the south.

In this land almost every type of climate occurs. Humid heat in the Amazon region, dry heat in the north-eastern plateau, permanent warmth in large tracts of the coastlands and a temperate climate in the south where snow and frost are not unknown. The rapidly increasing population stands at present at about 113 million but this is very unevenly distributed. The majority live along the coastal strip. The vast distances needed to be travelled call for air travel facilities and Brazil has over 750 airports to meet this demand, the annual number of passengers on domestic flights exceeding six million.

## 'Power to understand'

In this issue we have tried to introduce you to something of the work in this exciting and challenging land. We do not attempt to cover the whole of it, by any means, but look mostly at one state, that of Mato Grosso. This in itself is seven times the size of the United Kingdom and so the few missionary couples we have there could seem lost in its immensity, but there is another vastness to put alongside the physical size and numbers of Brazil. That is the vastness before which Paul stands in awe as he writes to the Ephesians. 'I pray,' he writes, 'that you together with all God's people, may have the power to understand how broad and long, how high and deep is Christ's love' (Ephesians 3:18).

However large Brazil may be, Christ's love overstretching it. That is why He has called us to serve Him there. However remote one of our colleagues may feel, that same love reaches out to encompass them wherever they may be. However daunting may be the prospects of any project, that love garrisons our heart against fear.

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# When I was in Mato Grosso

Matthew McLachlan

The one-upmanship game is frequently played with great fervour and not a little subtle skill whenever people meet and the talk turns to travel. I am always a loser in such contests because, for some unknown reason, travel in this country can hardly compete with the exotic, far-away places now visited and traversed by so many. However, I have discovered that, introduced at the 'psychological now' and with appropriate nonchalance, the phrase 'when I was in Mato Grosso' is a winner hands down and every time. No matter how short one's visit may have been or how superficial one's knowledge of the territory, the very fact of having been there arrests attention and evokes no small wonder.

## Piranhas, fauna and flora

I suppose this is not surprising because Mato Grosso, so far as I know, is not yet included in the enticing glossy brochures of travel agents. There are no luxury package tours offering sailing up the fabulous river Amazon, or 'three days and two nights', or whatever, in an American Indian reservation to 'observe how the natives live', or adventurous fishing for the voracious piranha on the river Tapajoz or trekking through the tropical forest in search of rare fauna and flora. It is not yet in the tourist world, but in the world of reality Mato Grosso is massively there, right in the heart of South America, indeed, the centre point of that continent, it is claimed; and there is an obelisk with appropriate degress of latitude and longitude to substantiate the claim, located in Cuiabá, the state capital.

Mato Grosso, particularly its northern half, is only now being developed. With an estimated population in this area of one person to every three square miles, it is largely unknown and because unknown, mysterious, and because mysterious, alluring. The search for hidden riches, whether by lone prospectors panning for gold, or teams of adventurers, or government, never ends. Back in the 1520's tales of Inca-gold inveigled Aleixo Garcia, a shipwrecked European, far into Brazil. Four centuries later adventurers like Colonel Percy H Fawcett were still searching for lost civilizations in Brazil. The latter's expedition perished without trace in the forest in the mid 1920's. The cultivation and extraction of rubber boomed in the Amazon region until cuttings surreptitiously

removed and planted in Malaya brought a disastrous slump at the end of the 19th century. Today the Federal Government is engaged in grandiose schemes of development, throwing great highways across the territory and encouraging movement of population for the exploitation of this area's huge potential wealth.

## Vast rivers amongst dense forest

My first view of Mato Grosso was from the air flying from São Paulo to Cuiabá with stops at Campo Grande and Corumbá. Thousands of feet below, the fabulous never-ending forest of hundreds of species of trees slowly and progressively unrolled. The vast rivers Paraná and Paraguay, with their numerous tributaries, snaked their way through the density of vegetation to make one vast irrigation system. Towards the border with Bolivia and Paraguay, just before touchdown at Corumbá, one looked down on the spectacular sight of the Pantanal, a vast swamp home of great flocks of storks and other birds, supporting millions of cattle as well as rice and fodder crops. Up again over rolling mountains, covered to the summit with dense forest and undergrowth, we were soon descending to the sizzling heat of Cuiabá airport. The state capital is the region's fastest growing city. Though founded 258 years ago by prospectors for gold — the precious metal can still be found when digging in the city — it remains a gateway to the unknown.



*continued on page 133*



# Brazil

## Mato Grosso





# **'When I was in Mato Grosso'**

*continued from page 131*

Through this gateway the Society entered Northern Mato Grosso in 1974 at the invitation of the Baptist State Convention. That venture of faith, taken some 20 years after our entry into Paraná, opened up vast new territories and presented great opportunities. The Rev John Pullin who had been working in Paraná now moved with his family into the new area. They settled in Cáceres, a growing town which, in addition to the Baptist church, boasts a military garrison, close to the frontier with Bolivia, and a Roman Catholic cathedral facing the deep-flowing Paraguay river across a pleasant square. From the base at Cáceres John and his Brazilian colleagues began probing northward into the forest, contacting and creating preaching points and giving pastoral oversight to the more distant congregations at Lambari, Figueirópolis and Jaurú.

## **The 'wild west' town of Lambari**

The forest looks very different from ground level, as one would expect and as I discovered on the 75 mile journey to Lambari for the service on Christmas Sunday. Women were busy doing the family wash in the river as we crossed it and made our way through scrub land into the forest. Then, on the one hand, we were able to see and appreciate the trees not only in their variety of species but of form and colour as well. All around was a riot of dense, luxuriant vegetation. On the other hand, a sense of awe was created in the heavy brooding silence of mid-day heat, and a feeling almost of claustrophobia descended as the trees closed in on either side of the road, creating a green gloaming through which one was glad to pass.

Lambari is a typical forest township straddling the dirt road, with wooden houses and shops lining each side — 'ribbon development' I suppose it would be termed in the sophisticated realms of modern town planning. But there is no particular planning evident in Lambari. It has all the characteristics of a 'wild west' township in which gun-law may suddenly be invoked. The *Templo Batista* is a wooden building, seating about 100 on wooden benches. The dust of the journey still upon us and with no time for a 'wash and brush up' we were ushered into the packed congregation. It was a young congregation, warmhearted and



*Women washing clothes in the river Paraguay, Cáceres*

friendly, uninhibited in the expression of their faith, reverent and happy in their worship. The service was reverently conducted by two brothers, businessmen in Lambari and Cáceres, and it was a joy and privilege to preach on the Christmas theme in such a setting. The joy was somewhat tarnished for me, however, when at the end of the service I was asked to sing a Christmas carol in English! I rendered one verse of 'Silent Night' with great virtuosity but am still wondering

why the congregation dispersed so quickly! It was then out into the warm sunshine to enjoy informal Christian fellowship with our fellow believers, an enriching and gladdening experience, before going on to 'the dirt' again for the bumpy journey to Cáceres, trailing not clouds of glory but of red-brown dust.

*continued overleaf*



*Congregation at Lambari*



# 'When I was in Mato Grosso'

*continued from previous page*

## **Dirt roads, wooden shacks and oil lamps**

We made two other journeys into the forest, one of over 100 miles for the Christmas eve service at Figueirapolis, and the other still further in another direction to Arenapolis and Nortelandia. Travel on both occasions was exceedingly uncomfortable on the dirt road. On the way to Figueirapolis it rained heavily until the road was awash with thick mud and we slithered and slogged through potholes and ruts often on the very edge of disaster. The whole of this area is primitive in the extreme, isolated and bearing the marks of poverty. A visit to the church leader's house revealed a wooden shack tucked away in the forest, forlorn-looking in the rain. There is no electricity in the area, except what is produced by private generators, and houses are lit by acrid, smokey oil lamps. Yet the church is growing. Poor the members may be in this world's goods, but they are rich in faith. The

unpretentious wooden building was again packed to capacity with worshippers and outside, milling around the open door and windows, others strained to hear the good news. We bounced our way home after the service, the road lit by the lurid brilliance of lightning and our conversation punctuated by the roll of thunder. We arrived in Cáceres about 2.am and all the way I kept marvelling and wondering; marvelling at the stamina and dedication of our missionaries and wondering how I would cope were my base in Edinburgh, my congregations in Aberdeen and Inverness and the road conditions as appalling as those in Mato Grosso.

## **The prospect of growth**

The journey to Arenapolis and Nortelandia, separated from one another by the river Santana, revealed other aspects of the developing work in Mato Grosso. These towns are much more developed, many of the streets are cobbled, houses and shops are of more solid construction. There is an air of activity and progress about them. Moreover, they are strategically set in a network of roads which ensures better communications — I saw a bus in Arenapolis! — and the prospect of growth. The churches in these twin towns are being served by Brazilian pastors.

But this is by no means the end of the road for us. Already our sights are being trained still further north, 500 miles from Cuiabá, and still deeper into the Amazon forest. The settlement of Alta Floresta is being hacked out of the forest and into that situation the Rev David McClenaghan and his family will move after furlough. They will be working in primitive conditions creating not only their own home and family life out of nothing but also the opportunities for preaching the gospel to the people as they arrive. Already families have trekked 1,500 miles overland from Paraná State after severe frosts had twice ruined the coffee crop and among them are Baptists who may very well form the nucleus around which the church will grow.

'When I was in Mato Grosso' is no mere opening gambit in a game. We are not tourists in an area yet to be featured in the package holiday brochures. We are in Mato Grosso engaged in the serious, demanding, exhausting but rewarding business of working together with God in winning people to Himself and building up His Kingdom. The territory is large, the opportunities are increasing, our staff is numerically small, and we urgently need others to join us in this great enterprise.



*The road awash with a thick mud*



# Adventuring into the unknown

by Yvonne Pullin

## A missionary wife and mother talks of her point of view

When we moved to north Mato Grosso from the state of Paraná people were most concerned that we would be so far from colleagues and friends. We looked at it as something of an adventure into the unknown — 1,500 miles away from our previous sphere of service.

On the day of our arrival in Cáceres it was pouring with rain which made the avenue that leads into the town just one sea of mud. This was the start of our realization that this was going to be a rather different area to work in from Paraná. Even the seasons were slightly different. After the 'long rains' as we call them, there would be no more for five or six months with the result that from May onwards the area would be one huge dust bowl.

## Mud and wattle huts

The poverty of those parts could be observed in the many mud and wattle huts that are found quite close to the town centre. Cáceres is a very old town which celebrates its 200th anniversary this year and it is situated some 250 kilometres west of Cuiabá, the state capital and the next town of any size to Cáceres.

The gigantic state of Mato Grosso is well developed in the south but in the north it is a very different state of affairs. It was only last year that the telephone system was linked in to the inter-city network. Previously it was only possible to telephone within the town and if, in an emergency, one needed to contact someone further afield it had to be done by radio through the courtesy of the military.

Being so isolated meant, too, that occasions for fellowship with other colleagues and other ministers' wives were very rare. I was privileged to serve on the committee for women's work in Mato Grosso, but I was only able to attend on one occasion because the journey to the place of meeting was so lengthy. Usually they were held in Campo Grande, a distance of 1,150 kilometres away from Cáceres. This meant spending two nights on the bus and journeying for about 26 hours.

## Good friends and neighbours

It was a great joy to travel as a family whenever possible but our three children were in school and this imposed restrictions on us. When they were not free from school John had to travel on his own and so was away from home quite often. However, we had very good friends and neighbours if ever we needed a man's helping hand around the place when John was away.

Being so far from São Paulo often meant we could not obtain all that we needed in the shops so we had quickly to learn how to improvise. This distance from the source of supply also pushed up prices and raised the cost of living way above some of the coastal towns.

## Teaching brought opportunities

A problem we had to face was that in a town like Cáceres there were very few English teachers in the schools. John and I were therefore roped in to undertake these classes. This we greatly enjoyed, although teaching English to people of other nationalities is a heartbreaking job. Yet because of this opportunity we got to know a large number of the youth of the town and to form a good relationship with them. We saw that there was a need for the evangelical churches to be wide awake to the challenge of these young people.

But although Mato Grosso is such a large state, with so many administrative problems, and many church problems as well, we found that there was also a warmth among the townspeople of Cáceres. Many of the better educated people had come in from other states, but this applied mainly to the military from whom the schools drew a large percentage of their teaching staff.

There was, too, a sense of willingness to help, of which we found ourselves a part in more than a philanthropic sense. We were there to help people in need, to a knowledge of Jesus as Saviour.

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# EXPANSION brings DIVISION

by David McClenaghan

Mato Grosso is the second largest state within the Federal Republic of Brazil. Seven times larger than the United Kingdom, with a fraction of Britain's population, this wild forest region on the edge of the Amazon basin forms part of a vast frontier of some two million square miles. A history of the development and exploitation of the area was graphically told and illustrated in an article by Brian Moynahan and Lord Snowdon in the 18 June 1978 issue of the *Sunday Times* magazine. Settlers and cowboys, cattle barons and property tycoons are flooding into the region, clearing trees and building roads, establishing new plantations of rice, beans and coffee, or erecting wood pulp and alcohol processing plants. With encouragement from Brazil's progressive military government, large numbers of pioneers are leaving the coastal regions and the frost devastated plantations of the southern states, and are following the interior highways into Mato Grosso and Amazonas.

This movement of population has radically changed the church scene in Mato Grosso. Sleepy little townships, where it was difficult and sometimes hazardous fruitfully to present the claims of Christ, have now become bustling communities as the settlers move in. Many of the newcomers are ready to accept the gospel and some, particularly from Paraná, have had contacts with our Baptist churches in the south. In the little town of Alta Floresta, 820km due north of Cuiabá, I met a couple now in fellowship with the church who had been married ten years previously by a BMS missionary in Paraná.

## The call for help is answered

In the light of the rapidly developing life-style of both north and south Mato Grosso and the accelerated church growth, it is small wonder that the Society received a real 'Macedonian' call for help from the Baptist Union and churches of Mato Grosso. Despite the fact that the Brazilian BU is keen to have BMS personnel in all parts of the state, including the more developed southern

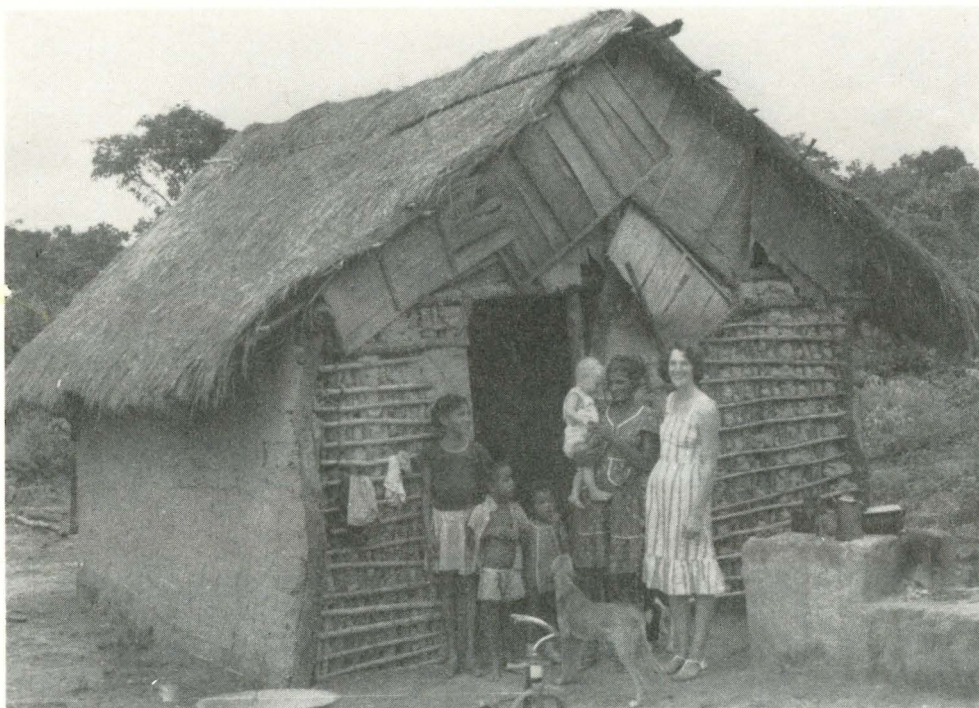


*The founder's statue, Cuiabá (Indian, Portuguese and Negro)*

region, it is significant that all four couples who to date have gone to Mato Grosso have felt called to work in the northern half of the state. This subjective understanding of God's leading has been vindicated by the eagerness of the Northern Baptist Association to issue invitations to us through the Baptist Union of Mato Grosso.

There has been a Baptist witness in Mato Grosso for about 55 years. The work began in the town of Corumbá, a port on the River Paraguay, and congregations rapidly sprung up across south Mato Grosso. Today many towns have strong churches with several congregations and preaching points in outlying villages. In the south of the state the towns are older, the communities more traditional and the infrastructure more established. Many of the roads are asphalted and there is a railway which aids industry and facilitates communications.

However the past ten years have brought the influx of settlers that has transformed the face of Mato Grosso. The largely unexplored forests of the north are now crisscrossed



*Irene McClenaghan visiting in the Cuiabá area*



with various highways carrying the heavy lorries that supply the mushrooming small towns. Such is the size of the region that in January 1979 two new states will be formed, allowing North Mato Grosso to receive more direct federal aid and to organize its political machinery in Cuiabá. The 15 or so churches of the Northern Association have decided to follow the example of the political world and divide the Baptist Union into two. So in January 1979 a new federal state will be added to the Republic of Brazil and the Baptist Union of North Mato Grosso will come into being, financed largely through the generosity of the Southern Baptist Convention of the USA.

### The need for leaders is great

There is a great deal of work still to be done in the north. Many of the villages are yet without a Baptist witness and some of the

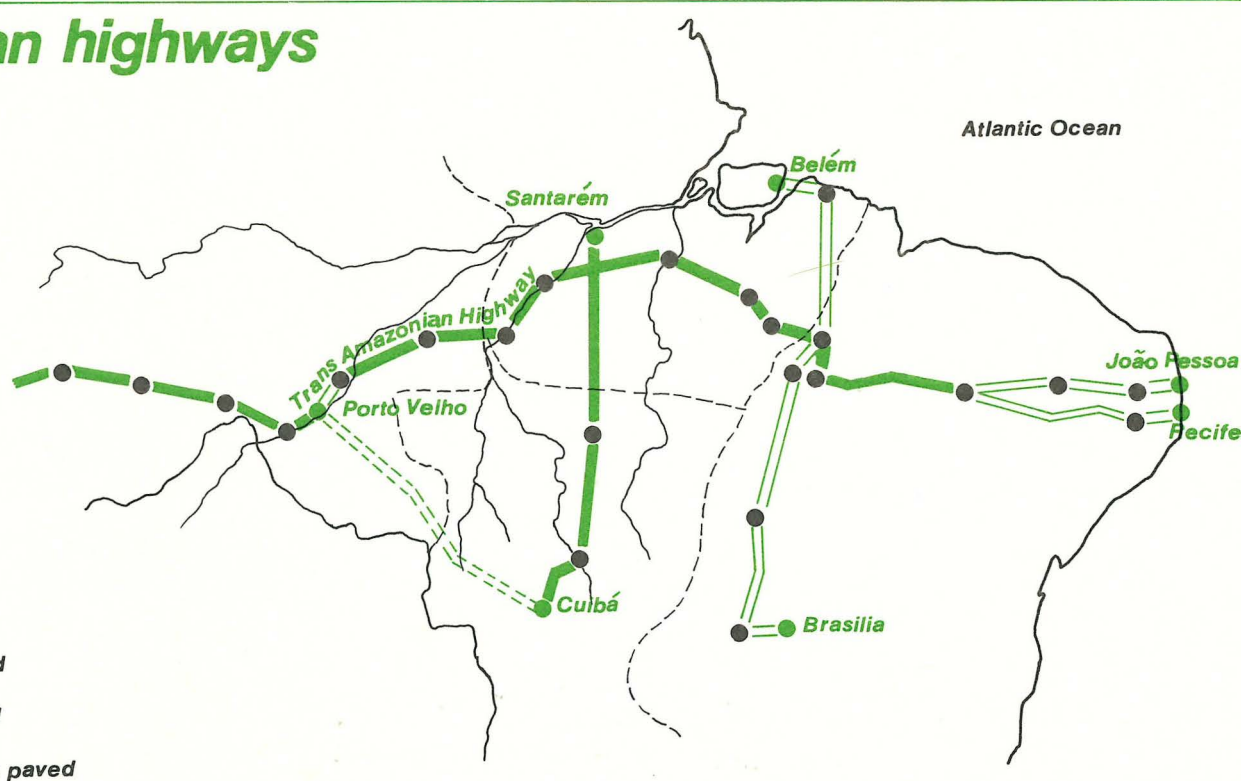
Already several attempts have been made in Cuiabá and Rondonópolis to reach our lay preachers and evangelists with concentrated Bible study. It is essential that those who take the pulpit in the congregations and who are the recognized leaders in the villages be given the opportunity to mature in their faith and thinking and become more competent in their handling of God's word. It is to be hoped that the smaller number of churches in the new union will accept the challenge of theological education by extension and support prayerfully and financially the training of men and women for leadership.

### The desire for missionaries remains

In recent days there has been encouragement for the Church of North Mato Grosso. Firstly we have seen the willingness of the National Mission Board of Brazil to regard

of us has been in seeing the desire of Baptist families settling in the north to gather themselves together into little congregations. It is sometimes the case that we have not pioneered a new preaching point but rather the leadership of the denomination has received word that folks are holding meetings in someone's home and would like the help and encouragement of the association or the Baptist Union. Visits are then made and plans outlined for the integration of the group into the main life of the church. Several small congregations will eventually be united to form one church and then a pastor will be sought for the new cause. Two new churches were formed in this way in the Cáceres region, where BMS involvement in Mato Grosso began. We ought to give thanks to God for the real desire of our Brazilian colleagues to have a large team of BMS missionaries working alongside them in

## Brazilian highways



congregations in isolated places badly need leadership. The churches that will form the new Baptist Union are not able to supply personnel to all the congregations, and programmes of training lay leaders have not yet produced much fruit. Distances are vast and communications difficult, so it is not surprising that when problems arise the existing leadership is under considerable strain. A real priority for the Church in North Mato Grosso is to organize an efficient lay training programme. This will probably be in the form of correspondence courses backed up by half-yearly Bible Institutes running for about two weeks.

the northern region as a priority area for Brazilian missionaries. One of the most exciting developments of our expansion has been the involvement in the new towns on the Cuiabá/Santarém highway. In the little town of Colider a good Brazilian brother has been working for the past two years. He is Pastor Jair da Costa Xavier and from small beginnings in his own home has now about 100 baptized members in the church there. Pastor Jair was appointed to the work on the highway by the Brazilian National Mission Board.

A source of continual encouragement to all

evangelism and pastoral oversight of churches and congregations. The way is open for us too to give leadership and direction in the field of theological education and lay training already mentioned.

These are exciting days in Mato Grosso with tremendous opportunities for presenting the gospel of our Lord Jesus Christ. It is not easy to make long term plans or policy in such a fast changing and enthusiastic church scene. We need above all things to be open to the leading of the Holy Spirit who will direct our ways, be it in evangelism, pastoral care of churches or theological education.





Brunton Scott

# Relatively Speaking

by Brunton Scott

There are 3,000 missionaries in Brazil! So says a report about foreign missionary activities. When you think of the logistics of supporting such a number of people, the financial outlay, the time spent on planning, the houses to be bought or rented, the furniture to be acquired, the transport provided and the schooling for children to be arranged, you realize that the commitment of many missionary societies must be considerable. At the time of writing, the BMS part in that 3,000 is small. There are 25 couples in all. But even that number involves the Society in heavy expenditure. I am not sure what the context of these statistics is, but a number of points need to be remembered.

## 3,000 are not so many really

Brazil is a very large country, the largest in South America and the fifth in the world league. It is bigger than all of the EEC countries put together and despite the rapid development of the past 25 years there are many very remote towns and villages at great distances from the main centres of population. It could be argued that the distances involved in these parts make the job of evangelism more 'labour intensive' than it might be if the towns were nearer each other and one missionary could be responsible for many more people in a more compact area. This seems to me to have been the situation in the North West of Paraná in the early 60's. Also, apart from arguing the more specific cases, the sheer size of the country makes the number 3,000 almost insignificant. Added to that of course, the population is approximately 113 millions. That is a large number of people and 3,000 helpers among such a number is a small percentage.

Looking at things from another angle, it should not be forgotten that until recently there was little restriction, if any, on the entry of missionaries to Brazil. The successive governments have had a liberal policy and did not seem to place any limitations on religious personnel entering the country. For the last 12 months or so a review of this situation has been in process and of course Brazil has the right to do this if it wills. The other side of the coin to this is that with the 'denominational situation' as it is, every church body is free to send its missionaries where it feels they should be deployed. Agreement between mission boards and Brazilian church leadership about restricting numbers and/or directing personnel to this area or that, so as to avoid duplication of work, seems not to have been thought about — even if it were possible. It is very important to state here that BMS personnel are placed at the invitation of the Brazilian church leadership.

## Help is still needed to meet the challenge

The Society's missionaries also work in close collaboration with other missionary groups who co-operate with the Brazilian Baptist Convention. These Baptist missions include the Southern Baptists, who first sent missionaries to Brazil in 1881, the Canadian Baptists, and the Japanese Baptists whose work is among Japanese immigrants. Dr Jose Reis Pereira, the editor of the Baptist Journal of Brazil and an influential figure in Baptist affairs, has written, 'It is not likely that the shortage of trained workers will be overcome in the foreseeable future. This is because the

number of pastors trained each year is exceeded by the number of churches organized.' This rapid growth is not of course limited to the Baptist churches and it is in the light of this, as well as other factors, that the request for help comes from Brazilian church leaders themselves. The increase in population and the challenge this presents to the evangelical church is important.

Alongside the great increase in population, the rapid development of the country and the serious social and economic problems that have emerged, there has been an explosion of interest in Spiritist movements. Many thinking as well as unthinking Brazilians are disillusioned by traditional church attitudes and, as in Western Europe, they seek elsewhere for answers to the fundamental issues of life. The various expressions of Spiritism have found an eager response in the hearts and minds of Brazilians at all levels of society. Brazilian Christians, looking at the different aspects of their national life, including the Spiritist influence, feel that the Church of Christ is involved in a struggle for the soul of the nation. Many of them feel it to be a titanic struggle and they say often how glad they are for the help that comes from other countries. To me this says a lot about the generosity of the Brazilian mentality. Only time will tell — God's time — whether the Brazilian requests for help and the eagerness of mission boards to help, have been misplaced. Sincerity on both sides is not lacking.

## The true gospel can only be beneficial

There are those who question the benefit of having missionary personnel on one's soil and, of course, the whole issue of having 3,000 such people on the ground, and the benefits they bring, is an open question. The presence of Christ's servants in a community should always be of great significance for that community, in any part of the world and at any level. One would hardly question the lasting contribution that early missionaries made to the life of our own nation. Similar things can be said in modern times about the significance of missionary activity in Nagaland and Mizoram, India. We believe the good news about Jesus, His death and resurrection, to be the most important message for the individual, the community and the nation. We also believe you cannot do better for a people than introduce them to the Saviour of the world. Although I might disagree with some of the interpretations of some Brazil missionaries and with some of their activities, I should imagine they are all intent on introducing people to Jesus. That



can be nothing but beneficial to a nation in which so much hope is invested.

But I realize that there are those who would raise serious doubts about 'the gospel' that some groups preach. For example, that it is too narrow to be the majestic faith of the New Testament, or that it is too bigoted an interpretation, or perhaps it is too obviously an import, having the severe limitations of being so American or European that it is inevitably a distortion of the biblical and prophetic perspective. On the other hand, there are those missionary groups who seem to be so social and political that New Testament gospel content is minimal; so general in proclamation that the sharp and specific challenge of the Lord Christ is lost to those who need Him. Having met a good number of Brazil missionaries from various societies I have to recognize that like ourselves they are sinners and that too often policy and practice loose touch with spiritual and moral realities. That, of course, has tragically happened amongst our churches in Britain.

**Much has been achieved, yet much remains**  
But in the main my impressions are that Brazil missionaries want with all their hearts and minds to respond to the total needs of

the people amongst whom they work. Undoubtedly that response will not satisfy everybody — there will always be differences of opinion and emphases — but I would submit that good has come to the people of Brazil as the result of missionary enterprise. Christ has been made known; churches have been established; faith has been crystalized; hope has been brought to the lives of countless men and women. As the outcome of the gospel, attitudes have been changed, hospitals and schools built, clinics established and agricultural projects launched. That which has been done may well be inadequate, but the limitations of what we seek to do in the name of Christ are part of the pain and distress of our sinful humanity.

In whatever way the pundits assess the presence of 3,000 missionaries on Brazilian soil, real needs are only met when we are living and working amongst people whose problems and sorrows cry out for the response that is born of the compassion of Christ. A missionary working in Mato Grosso wrote the following, 'At the request of the Brazilian pastor, I visited an area west of Cáceres. I came away almost in tears because of the opportunities we are just not taking up.'

## News in brief...

### URGENT

A holiday relief is required at South Lodge, Worthing, the BMS home for retired missionaries. The Society would be pleased to hear from anyone who could offer a weekend or a period from one to four weeks. Please contact urgently Mr C Turner, BMS, 93 Gloucester Place, London W1H 4AA.

### 44 YEARS OF SERVICE

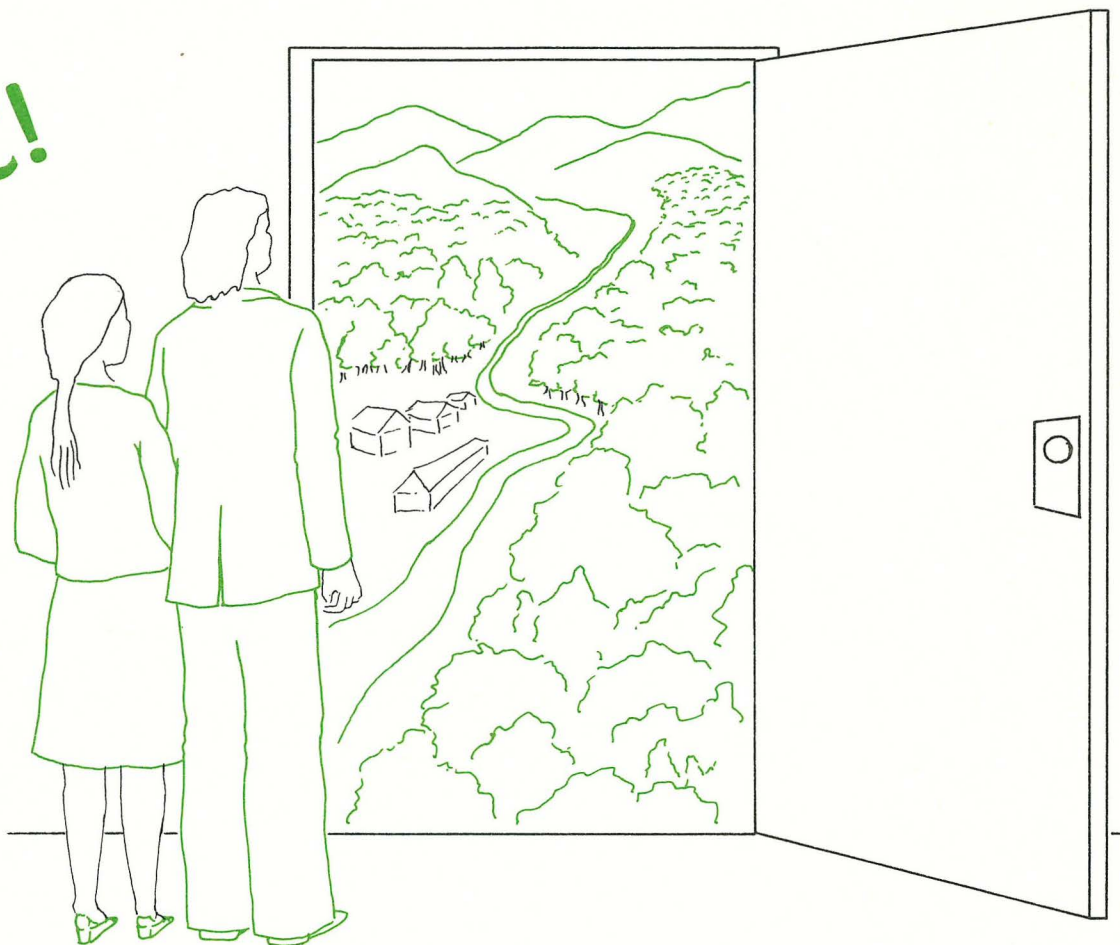
Miss Beatrice Smith of Stourport Baptist Church was first appointed as Missionary Secretary in February 1934 and has held the position continuously since that date. It is only now, due to advancing years and declining health, that she feels she must pass the reins to someone else. Miss Smith's love and devotion to the BMS is very sincere and has always been accompanied by a deep involvement. For example, to encourage young girls in BMS work, from 1937 to 1970 she ran a very successful Girls' Auxiliary Meeting.



*BMS missionaries in Brazil with their families*



# There at last!



by John and Maria Dyer

Attempting to evaluate a situation which is largely outside one's understanding can be an unproductive exercise unless as Christians we at least make the effort to keep a biblical perspective throughout.

Many of you will be aware through the Missionary Society that we had been waiting some considerable time for the day when we could begin our work as missionaries in Brazil. The time of preparation goes back to early 1972 when John was accepted for service overseas with the BMS. At that time he was completing his final year at Spurgeon's College and so it was recommended that he gain some pastoral experience in this country before leaving for Brazil. Between September 1972 and August 1973 he spent a very useful and worthwhile year alongside Alan Easter at Burlington Baptist Church in Ipswich. The idea was that he should then proceed to Brazil for language study.

#### Four year delay

Sometimes, new and perhaps unwelcome situations are the result of our own actions and decision making, if this is an appropriate way of describing the change in direction that events then took. In January 1973 we became engaged to be married and in view of Maria's age the Candidate Board, having

agreed to recommend acceptance of her offer of service, also decided that we should gain further pastoral experience together in this country. This was to occupy us during the next four years, and at first the thought of having to wait so long seemed very daunting. Not surprisingly a twinge of frustration was felt. On reflection though, it must be said that we enjoyed in Birmingham a ministry that was generally happy and helpful as far as we were concerned, and the time spent there also provided an opportunity for further study for us both.

Then, in September 1977, we moved across Birmingham to Selly Oak for what we thought was to be our last few months in England. Again the opportunity for further study and preparation was welcomed, but not the totally unexpected delay which was soon to be faced. We were within a week of finishing our course at St Andrew's College and had just completed our intake of inoculations, having also packed our belongings for shipment to Brazil, when news came that the Brazilian Government had called a halt to the issuing of visas. You can imagine how we felt! In view of this, contingency plans were being made by the Society for us to begin language study in London at the Berlitz School of Languages in Oxford Street.

This took our minds off other things for a while, but by mid-February we were simply waiting for news of our visa. However, there was little prospect of our receiving it in the foreseeable future.

#### Home on furlough?

By this time we had moved into a vacant missionary furlough house in Eltham, South-East London, but we had never expected that we should need accommodation in a furlough house before we had even begun our work in Brazil! And so we wondered what this situation in which we found ourselves was all about. The weeks came and went and then the months also. 'Surely we shall know something by Easter,' we said, and in fact we did. A visa was authorized for Brunton Scott and his wife and son just a few days before Easter and with it the promise that ours too would soon be granted.

For a few weeks we were quite elated and even went to Gatwick Airport on Easter Bank Holiday Monday in order to get the feel of things as far as our journey was concerned. But again the weeks came and went and so did the months and still our visa had not arrived. Would it ever come? What was God saying to us in all this? These were the questions uppermost in our minds.



During this time of waiting we had agreed to do some deputation work for the Society and were able to establish relations with those churches which had asked to adopt us as missionaries going to the field for the first time. We were able to share with friends in the churches our sense of God's call and our attempts to understand what was happening, and this kept us busy and involved. We did not have a lot of time to sit and mope and are grateful for this. But we had begun to realize the implication of Acts 16:6-8 for us and had asked the churches to pray that God's purposes should be fulfilled in our lives before praying that the door to Brazil would be opened to us. We appreciated tremendously the genuine interest and sympathy which we felt among all with whom we had contact.

### Looking to Australia

By now we had begun looking into other possibilities of serving our Lord overseas and it seemed as if our future work might well be outside the spheres of the BMS. We had received encouragement and much help from the General Superintendent of the South Australian Baptist Union concerning the opportunities for service there. John had once worked for the State Government of Victoria, Australia, in London and things were beginning to move along in this direction. We were concluding, therefore, that this was the way ahead for us.

On the Tuesday following the Spring Bank Holiday, we felt that it might be a good idea to go along to the Brazilian Embassy and ask once and for all if it were likely that we would be granted a visa. Neither of us had ever considered doing this before as we were confident that the Society both in London

and in Brazil had done all that could be done to secure the release of our visa. But perhaps we felt that we had been patient long enough. We certainly felt the need to come to a decision one way or the other about Brazil. We intimated to the BMS our intention of going to the Brazilian Embassy personally and went with its blessing and encouragement. So on the 31 May, with a strange feeling of destiny in our hearts, we were on our way to the biggest surprise of our lives.

### Trip to the Embassy

It seemed as if the young lady behind the counter was expecting us. 'Have you come about a visa?' she asked. We introduced ourselves to her and she repeated our name, spelling it out letter by letter. Already our hearts were beating very fast, but not nearly so fast as when she said that a telex had just

been received. Yes, our visa had at last been granted and the authorization was dated 29 May in Brazil. The very day we had made up our minds to go to the Embassy for ourselves, feeling a tremendous burden to do so, the authorization to issue our visa had been torn out of the telex machine in London. We were not only momentarily in a state of shock and then of sheer excitement, but also acutely aware of God's hand upon us. It was as if He had given us a firm push in the back to go and collect the visa which had at that moment arrived. Everything was excitement that day at the Mission House and how thankful to God we all were.

And so the words of Jesus, the Lord of every situation, came true for us, 'Look, I set before you an open door which no man can shut' (Revelation 3:8).



*John and Maria Dyer*

### ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.  
(30 May-30 June 1978)

**General Work:** Anon (Aberdeen): £10.00; Anon: £5.00; Anon: £25.00; Anon: £3.00; Anon (WAM): £5.00.

**Agriculture:** Anon: £5.00.

**Relief Fund:** Anon: £10.00; Anon: £5.00; Anon: £10.00; Anon (EMW): £5.00; Anon (HLW): £20.00.

Legacies	£	p
B Brooker	100.00	
Mabel Mary Chesterman	50.00	
Ethel Gain	100.00	
Miss E M Gibbons	297.90	
Eva May Golden	870.68	
Miss J A Ker	1,750.00	

Mrs L C McKendrick	34.23
R H Pulipaka Trust	2,500.00
Margot Edna McAlpine Quin	540.00
Miss J Sawers (July figure corrected)	671.18
Olga Alice Smith	500.00
Kathleen Ivy Stuart	200.00
Miss C M Sumner	478.58
Percival W White Trust	555.76

### MISSIONARY MOVEMENTS

#### Arrivals

Mr J Spiller on 28 May from CECO, Kimpese, Zaire.

Mr B Westin on 28 May from CECO, Kimpese, Zaire.

Miss E Wyatt on 14 June from Khulna, Bangladesh.

Miss M Bushill on 16 June from Delhi, India.

Miss M Hughes on 17 June from Kisangani, Zaire.

Dr and Mrs A D Hopkins and family on 17 June from Pimu, Zaire.

Mrs R Young and two children on 21 June from Dinajpur, Bangladesh.

Mr and Mrs J Mellor and family on 26 June from Tondo, Zaire.

Rev and Mrs G H Grose on 29 June from Delhi, India.

Miss J E Knapman on 30 June from Calcutta, India.

#### Departures

Miss A Matthias on 1 June to Kathmandu, Nepal.

Miss P Woolhouse on 6 June to CECO, Kimpese, Zaire.

Miss E M Staple on 28 June to IME, Kimpese, Zaire.



# Joining the Team



## AT HOME

The General Committee of the Society has appointed the **Rev David Martin** to succeed Miss Lesley Partridge as Young People's Secretary. Miss Partridge left the Society in July to be married and is now living in Cardiff. Mr Martin takes up his duties this month and will be concentrating on the under 18 age groups in the churches while Rev Vivian Lewis continues his work with the over 18's.

Mr Martin was converted as a teenager, baptized and became a member of Bordesley Green Baptist Church, Birmingham. Two years later he received a call to full time service for the Lord and eventually was accepted for training at Bristol Baptist College. Towards the end of the four year course at Bristol College and University he was accepted as a candidate by the BMS and together with his fiancée, Charmian, proceeded for a short period of study at St Andrew's, Selly Oak. They were intending to go to India but because of difficulties with visas etc they had a year's wait, during which time Mr Martin did some teaching, and eventually they were appointed to Brazil.

The couple spent five years there during which, after language school and orientation, they undertook a varied work in Paraná. Based at Guarapuava they had the privilege of starting a small congregation of believers which today is a fully fledged church under the leadership of a Brazilian pastor. Following a period of deputation on their return to this country, Mr Martin has been pastor of Green Street Green Baptist Church, Kent, for the last four years. They have an eight year old daughter, Deborah.

## IN ZAIRE

**Lorraine Carr** was born in Clarendon, Jamaica and had a strong Christian upbringing. Her grandfather was a Baptist minister.

She reports, 'After arriving in Britain I attended a Sunday School but it was not until 1974 that I accepted Christ into my life and was baptized at Elim, Camberwell. Since this time I have come to realize that there is more to living than I had ever thought possible.'



In 1976 Lorraine was led to Denmark Place Baptist Church, Camberwell, where the Lord revealed to her ways in which she could use all her skills for His work. The following year she graduated with a BSc Honours degree in Biology from Queen Mary College, London University. Her main subjects were ecology and applied biology which involved her in a study of the environment and an attempt to understand how best to use that God-given environment without destroying it. Also in 1977 she was accepted by the BMS and since then has completed theological and practical training at St Andrew's College, Birmingham before leaving for Brussels, Belgium in April to study French.

Pray for Lorraine as she completes her language study in preparation for going to Zaire in January 1979.

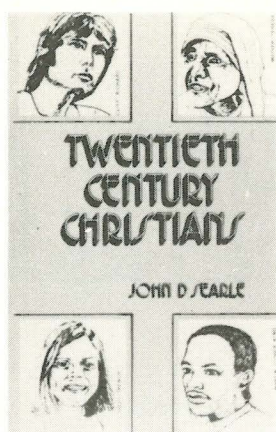
## IN ZAIRE

**Stephen Mantle** of Market Harborough, Leicestershire was brought up by his parents to go to church and about four years ago started regularly attending church for himself. Last summer he worked for a while in a kibbutz in Israel and then travelled back



through Turkey and Europe, hitch-hiking part of the way. During this time his faith was deepened and he was baptized in November 1977 at Market Harborough Baptist Church. On leaving school Stephen was employed as a screen printer. He thought about doing VSO work and when talking this over with his minister, the latter suggested he might get in touch with the BMS. Stephen's willingness to be useful was soon matched with a need to be met and in July, after a two-weeks crash course in French, he replaced Andrew North in Kinshasa doing the work of a courier. Pray for Stephen as he adjusts to his new way of life.





**TWENTIETH CENTURY CHRISTIANS** by  
John D Searle

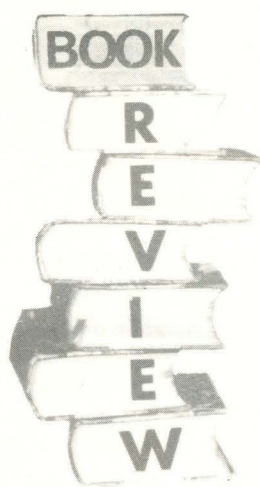
Published: Saint Andrew Press £2.10

In his introduction the author states, 'The aim of this book is two-fold. First, to provide something in between the longer biographies written for adults and the brief, simplified "lives" written for children. Secondly, it aims to provide up-to-date information about those whose story was first published some years ago, and to show how the work they initiated has subsequently developed.' Although this is a very worthwhile purpose, it means that, by its own admission, the book is neither original in its scope nor likely to be long-lasting in its relevance.

It provides twelve 'mini-biographies' of modern-day Christians covering a wide spectrum of nationalities, theological positions and types of service, ranging from the very famous such as Cliff Richard and Mother Teresa, to the less well-known such as John Buchanan and Sally Trench. The narrative style is factual yet manages to retain the reader's interest, and each chapter concludes with a helpful list of books for further reading and a list of films where these are available. It is a book to educate rather than inspire, and as such would be more useful for school projects than for personal devotions. Those looking for sermon illustrations, subjects for youth club epilogues, or discussion-starters for school RE groups could also find it valuable. Through all the successes and failures in the lives of each of the people dealt with, the motivation of a deep personal commitment to Jesus Christ is always evident.

It is a pity that the cover and title of this paperback are not more exciting: neither of these will immediately attract the general reader, who is also likely to find the price rather prohibitive.

LAP



**IN HIS NAME** by George Appleton

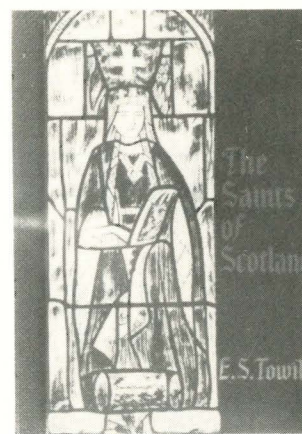
Published: Lutterworth Press £2.20

It is now over 20 years since George Appleton, then Secretary of the Conference of Missionary Societies, published his collection of readings and prayers for the world and the Church under the title, *In His Name*. The first edition was well and gratefully received. It was as good a collection of devotional material in traditional style as could then be obtained, and was suitable for both private and public use. The material was skilfully arranged in 71 topics with a right balance of carefully selected passages of Scripture and five prayers drawn from many sources, including some original compositions by the compiler.

Now a new edition has been published, the compiler taking into account changed attitudes to other religions and current interest in varying methods of prayer and meditation. Substantially the collection is the same, but in each section a devotional thought has been added for quiet contemplation. Here and there headings have been improved, and in the prayers verbal changes have been made.

For use in private devotions and in prayer meetings and services, it is still an excellent aid.

ASC



**THE SAINTS OF SCOTLAND** by E S Towill

Published: Saint Andrew Press £1.95

This little book goes beyond the scope suggested by its title in that it covers not only Scottish saints but also those whose names are associated with Scottish places and folklore, and who come from other parts of the British Isles as well as the continent. Mention is also made of the saints of biblical fame, and of angels too who have a place in the religious thought of the Scottish people. Although appealing perhaps to only a limited readership, the author has provided a worthwhile handbook which will put within the reach of the ordinary reader, teacher and student, information otherwise difficult to obtain.

The book has an opening chapter entitled, 'What is a saint?' in which the historical use of the word through the ages is examined, but which shows the author himself preferring the Catholic understanding of the word 'saint' to the Protestant idea of the sainthood of all believers. He then proceeds to provide brief biographical accounts of 45 of the better known saints in some way connected with Scotland and concludes each with additional material in note form, plus suggestions for further reading. Similar but passing attention is then given to the same number of the lesser known saints, many of whom, the author admits, are likely to belong to the realm of legend rather than history.

Edwin Towill was until recently Principal Lecturer in Religious Education at Dundee College of Education and is a former parish minister. *The Saints of Scotland* is published as a paperback which at £1.95 might be considered somewhat expensive. However, it should repay itself in the time it will save those who would otherwise have to read far more widely in order to benefit by the kind of material presented in this concise and readable volume.

JBD



# THE CENTRE OF

by John Pullin

# GROWTH

The main BMS participation in Mato Grosso to date has been in the *Associação Norte* (Northern Association). The Convention is divided into five associations and has appealed to the Society to work in all five. The Northern Association is both a challenge and a problem. The challenge is that most of the new areas of development are to be found there. The problem is mainly in its size. Take its two extremes east to west. São Felix, where there is a congregation under the charge of Pastor Saulo, whose salary is paid by the First Church Campo Grande, and Jaurú, where the Pastor's salary is paid by State Missions. The distance between these two must be in excess of 1,500 kilometres. From south (Rondonópolis) to north (border with Para) the distance must be about the same. In such a vast area it is all but impossible to keep up with the needs and to know where the church ought to concentrate. The matter is not helped by the general weakness of the churches that make up the Association, including the three in the state capital of Cuiabá.

## Distance brings difficulties

This leads to the problem that many of the fourteen churches are living in isolation. There are few opportunities for them to get together for fellowship. Some find it almost impossible to be present even at the annual Association Meetings each November, because of what it costs in time and money to travel. This isolation may in part account for the strange doctrines and practices that are all too common in the work. It has led to a kind of pastoral dictatorship, with some of the pastors showing themselves totally unprepared for the responsibility.

Those involved in trying to bridge the gaps visit these isolated churches to help pastors and evangelists, but find one great frustration. The amount of time spent behind the wheel, getting to and returning from a church, in relation to the time spent on the job is out of all proportion. Naturally, in terms of longer journeys the stay would be longer to justify the expense and time spent on the journey. Some of the shorter trips, however,

often left one with the feeling that little had been done in a day's work other than drive a car from A to B and back again. It might be suggested that the visit be prolonged. But the truth is that most workers in north Mato Grosso are already away from home far in excess of normal, with the resultant family strains and problems.

## Health must be looked after

Perhaps a certain health hazard exists. Contending with the heat, dirt, lack of good drinking water, one finds after a time that general health is not as good as it should be. How careful workers in north Mato Grosso need to be to look after their health.

Those who work in Mato Grosso are not only faced with problems, but are receiving blessings on their ministry. There can be few faster growing churches than Dourados, under the leadership of Pastor William Balaniuc and few more exciting opportunities than Campo Grande, to say nothing of frontier situations like Jaurú, Cáceres, São Felix and many others.

## More workers are needed

The state of Mato Grosso will soon divide into two states. This has already been agreed by the Brazilian Government. What difference will this make to Baptist work? The now Northern Association will become a Convention. That in turn will mean that new and smaller associations will be organized. Naturally the smaller units will be good, it will be much easier to keep in touch with existing work and see new opportunities as they arise. However, the need of Baptist work in Mato Grosso is for more workers. There is still a need for State Missions, National Missions, BMS, Southern Baptist, Canadian Baptist and others to send workers into Mato Grosso.

This is the present day growth region of Brazil. It will never be as dramatic as Paraná because of the problem of distance. Mato Grosso will be more costly than any work BMS has attempted to date in Brazil. However it is a challenge that we dare not neglect.



*A leisurely form of travel*

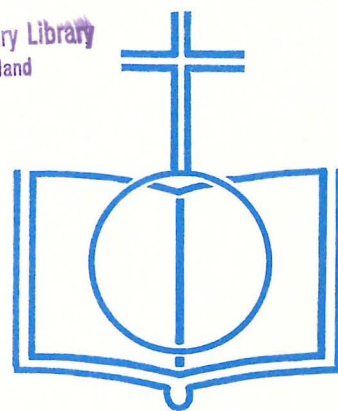


Missionary

Baptist Theological Seminary Library  
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# HERALD

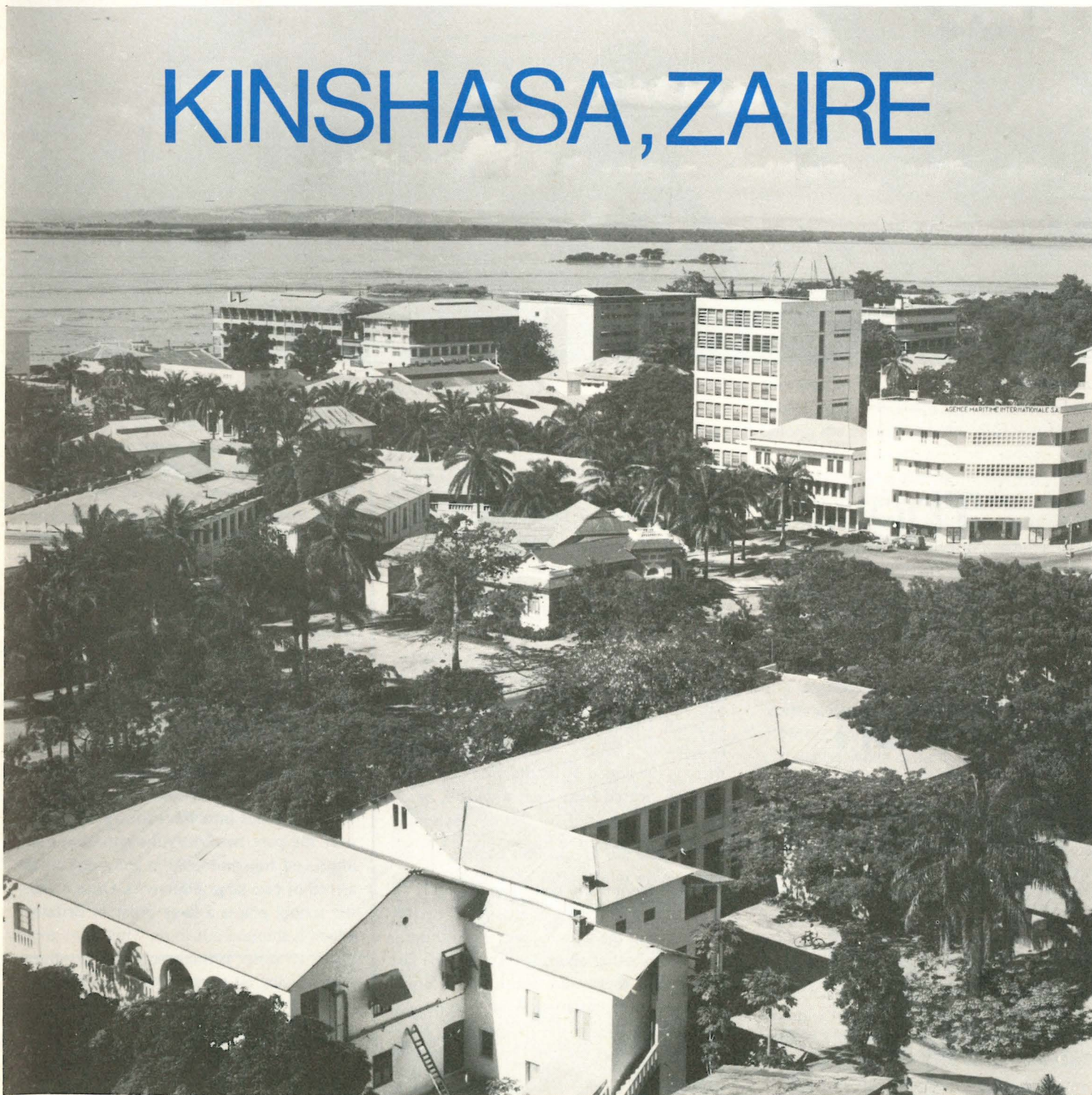
The magazine of the Baptist Missionary Society



**OCTOBER 1978**

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## KINSHASA, ZAIRE







*Anne North in class*

# The Zaire British Association School

by Anne North

From about 1960 a group of children and a few mothers met in the British Association Club in Kinshasa and formed a nursery group. Out of this grew the Zaire British Association School, which now meets in the buildings of the International Protestant Church of Kinshasa.

The present school caters for 90-100 children, between the ages of four and eleven years. The children are divided into six classes. Although the class numbers seem ideally low this is necessary because the classrooms are so small. Display area, which is so important in a primary school, is very restricted and there is the added difficulty that everything must be cleared away each weekend, because the rooms are used for Sunday School meetings, held by the International Church.

## **Children from many countries**

Priority is given to the admission of British children, but the school does take in children from many other countries. During the last school year there were about 20 different nationalities represented, from Europe, Asia and Africa. The main requirement for admission is that the child has a reasonable command of English. We are not able to teach English as a foreign language in school.

To find sufficient staff can often be a problem, as it is not possible to recruit trained teachers from Britain. The Baptist Missionary Society usually send two or three trained teachers to the school. The support of the BMS arises from its interest, in the education of its own missionary children. Apart from these BMS teachers, the school has to rely upon the help from wives of locally employed business men. Often these women are not trained, but some have had experience as assistants in schools in Britain. Their contribution is very much appreciated.

Stocks of good teaching equipment and text books have been very low, as it is so difficult to get supplies into the country. However, over the past two years the situation has improved tremendously, mainly due to the arrival of two large shipments. Once a year the school places a large order in Britain which is shipped out to us. This helps greatly but if an order is incorrect, or if anything goes missing en route, which is often the case, we have very little opportunity of

*continued on page 151*



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# COMMENT

From time to time a word or a phrase is thrown into prominence and for a period it is used or re-used, even it would seem, done to death, but then it quietly slips out of use once more.

## The call for a standstill

A year or two ago the 'in' word of mission circles was *moratorium*. The word means a standstill and the suggestion was that there should be a pause in the sending of missionaries and in the supply of money to countries overseas for a period, say, of five years while a reassessment of missionary strategy was made.

The idea was first muted by the Rev John Gatu, General Secretary of the Presbyterian Church of East Africa, but it came into prominence at the World Council of Churches' Assembly on 'Salvation Today' held in Bangkok during 1973.

## The Church to bear its own responsibilities

It was argued that the Church in the developing countries had, as it were, come of age and should accept full responsibility for mission in its own country. To continue in the old pattern of sending as many missionaries as possible, emaciated the Church by lifting from it responsibilities which rightly it should carry.

Further, it was claimed, many of the younger generation of Christians in countries overseas were calling for radical changes in the older patterns and governments regretted the large scale missionary presence in their country, questioning its necessity and resenting its reality. Then too, it was recognized that many students coming to this country from abroad noticed the state of our churches and asked, 'What is the rationale of missionaries from the West coming in great numbers to our countries?' So came the difficult and challenging proposal of a moratorium on money and personnel.

If the Churches in the West send missionaries overseas on the assumption that theirs is the only saving understanding of Christ's teaching and theirs the superior culture and race; if,

as some would argue, there has been an equating of Christianity with the white race, then perhaps it would be right to call a moratorium. But if the withdrawal of missionaries and support hinders the progress of the gospel then clearly it is contrary to the will of Christ and should be resisted.

## Missionaries should not be coerced

In all the fields in which we co-operate with the national Church we never thrust missionaries into those countries. It is by their invitation that we go and, as Dr Wagner of America has said, 'If it is clear that by our withdrawal less people will be won to Christ, then missionaries should not allow themselves either to be intimidated or coerced by those who have a tendency to shout 'Missionary, go home'.

From the time that this call for a moratorium was launched up to the present we have not found much sympathy for the idea from among the church leaders with whom we are associated overseas. They indeed have insisted over and over again that they need the help of colleagues from these islands. The Rev Osmond John, senior minister of the Baptist Union of North India, who is in this country at the present time, said recently that India still needs our help if the work of the gospel is to go forward there. The Church in Brazil wants our co-operation in reaching the unevangelized people of that country and requests more help. In Zaire, as Pastor Mama Ditina says in an article in this issue, 'There is both a need and a desire for colleagues from Britain to work alongside us. We need teachers, nurses, doctors, church workers and agriculturists.'

## The call for help

We hear from all parts, not a cry to withdraw, but a Macedonian call to 'come and help us'. There is an urgent need for various skills to be put at the service of Christ alongside our brethren and sisters in Asia, Africa and South America — not in any sense of superiority, but in a spirit of comradeship in the gospel and in a desire to see all men everywhere brought to a knowledge of Christ as Lord.



# Fitting The Building To The Foundation

by Owen Clark

A little less than a century ago, George Grenfell cautiously negotiated in the newly launched 'Peace' the uncharted rocks and sandbanks of a swift and powerful waterway in Central Africa. In so doing he was the instrument of official BMS policy. Prompted by the vision of such men as Robert Arthington, that policy was to preach the gospel to the various peoples, peaceful or

hostile, that Stanley had encountered on his epic journey down the river Zaire, and to establish a chain of mission stations halfway across the African continent.

No-one could have foreseen all the consequences of that courageous response to the great commission, 'Go ye into all the world. . . .' Nonetheless it is evident that many of the opportunities today facing the Baptist Community of the River Zaire (CBFZ), as well as some of its problems, have their origins in the successful prosecution down the years of that initial policy of the BMS.

## Audacious evangelism

Whereas some societies were content to evangelize a particular tribal grouping or a recognizable geographical area, the BMS had the audacity to preach the gospel from San Salvador (now in Angola) to Kisangani. Along rough tracks in Lower Zaire, on to Stanley Pool, and then a thousand miles up the river, her missionaries struck out in all directions in an attempt to make Christ known to as many as would listen. Inevitably they crossed not only the equator, but a great many tribal and language frontiers too, making converts among peoples of differing cultures and customs.

Both they and their masters being good Baptists it probably never occurred to them that the diversity of young churches which they were in effect founding would one day form a single Community with a centralized administration. It would hardly have entered their heads to ponder the logistics, or the cost, of sending representative delegates to an annual Assembly, empowered to take policy decisions on behalf of all the far-flung parishes of the Community. It is unlikely, either, that they were prompted to wonder

whether widely dispersed Christians of humble origins, or even missionaries for that matter, would one day appreciate the necessity of paying a General Secretary and his staff to co-ordinate their endeavours and to represent their various ministries before the state, to the rest of Christendom and to the world-at-large. Premature as such questions would then have been, today they are only too pertinent.

## Modern realities

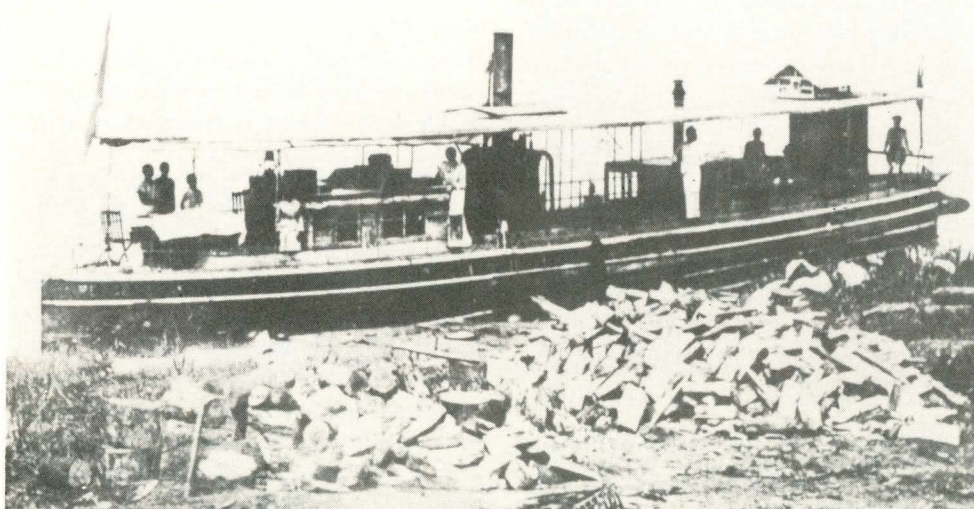
Idealists might be tempted to think that somewhere along the line things have taken the wrong turn; that it might have been better if each little parish had been left to run its own affairs, each school and hospital free to ply its trade without outside interference. Such speculation would be not only idle, but naive. Things are the way they are for reasons which have been adequately documented, and the serious enquirer may discover them for himself. Suffice it to note here that the present structure of the CBFZ corresponds with the political and ecclesiastical realities of the modern state of Zaire, which provide for freedom of religious observance within an ordered framework.

Reflection upon the graces, human and divine, which characterized the making of the first hundred years of Church history in Zaire leads one to acknowledge the hand of God at work. It follows that the opportunities and challenges which now confront our Baptist Community in Zaire are God-given. Furthermore, the enormous problems of distance and communication, of inadequate resources, of a natural distrust between different regions, of the late development of educational opportunities, and so on, must be seen as obstacles to be overcome in God's own good time, be it now or later.

Our Zairian friends are challenging themselves to discover in what way they may help to shape the second century of Protestant witness in their country. How can they face up to the opportunities inherent in the legacy bequeathed to them by the BMS? It is significant too that they have shown considerable reluctance to go it alone. Rather have they consistently expressed their desire that the BMS should continue to be an active partner in tackling the tasks that lie ahead.

## Continuing need

Early missionaries painted vivid pictures of peoples living under the fear of witchcraft and in the darkness of superstition. Even



*The 'Peace' taking on wood for the boiler*





*The Executive Committee of CBFZ meeting in Kinshasa*

allowing for modern reappraisals of African culture, it is clear that the effect of the gospel has been to illuminate the darkness of men's minds. It would be premature, however, to suppose that the need for its light has in any way diminished. Although the open practice of witchcraft is less in evidence, the explanation of mishaps of various kinds continues to be sought in terms of personal enmity. It is not uncommon either to attempt to safeguard particular interests with the help of professionally prepared fetishes. What is far worse is that African society has adopted much of the paganism of the West.

Polygamy as it used to be practised has largely disappeared, only to be replaced by prostitution and concubinage. Material progress has bred materialism. Old-time slavery has virtually gone, but a variety of corrupt practices provide an alternative means for man to exploit his fellow man. Never has the need been greater for Jesus Christ to be made known as the One who brings men into a wholesome relationship with God and with each other.

### **Making Christ known**

Baptists are playing their part. In noisy church and busy market, in modern factory, office and classroom, in clean-swept village, dusty town and bustling capital, by personal word and combined effort, they are testifying to their faith in Jesus as their Saviour and their Master. They are leading others to Christ, and encouraging them to be baptized and join the fellowship of the Church. Zairian Christians, both pastors and laymen, are in the vanguard of evangelism today, but

it would be false to assume that therefore missionaries have no further part to play in the process.

Those who work in specialist occupations of one kind or another witness effectively by their faith, their love and their integrity in circumstances which are often discouraging or ambiguous. There is work too for capable pastors in theological training, in organizing extension and refresher courses, and in helping to stimulate evangelism and church growth by every means at their disposal. Once again the Theology School at Yakusu is beginning to give a lead, as well as the Bible Schools at Bolobo and Kimpese. Training to degree level is provided by the Protestant Faculty of Theology in Kinshasa.

Ministries amongst young people, within women's groups and in the realm of Christian literature also involve missionaries in direct evangelism. Sometimes the lack of a clear-cut

job description may cause frustration, for the local church tends to assume, somewhat naively, that even the newest missionary recruit automatically knows what he is about. Given time, however, few are they who fail to discover that they can play a significant part in the ongoing process of making Christ known.

### **Heal the sick**

Traditional BMS commitment to the art of healing the sick has left the CBFZ with an important contribution to make to the provision of health facilities for Zaire's increasing population. Cover is provided by the terms of a convention signed with the state. Let it not be in doubt, however, that without continuing BMS participation the Community would find it impossible to maintain the current level of activity in our hospitals at Tondo, Pimu and Yakusu.

The state pays salaries, though not all of them, and underwrites the travel of expatriates to their homeland. It supplies some medicines, though not enough, and organizes the overall administrative framework of the Health Service. For its part the Church undertakes to recruit personnel, obtain supplies and ensure the day-to-day running of its medical institutions. To do this it relies heavily at present on BMS help in the form of personnel, logistic support and financial aid, and is likely to need to do so for the foreseeable future.

Although our hospital at Bolobo is currently administered by the Zairian FOMECO organization under the terms of a special agreement, we are still able to contribute personnel as and when available. In all of our five regions, too, we minister to the health needs of the population through our local dispensaries.

*continued overleaf*



*The maternity ward at Pimu Hospital*





## Fitting The Building To The Foundation

One of the objectives which the Community has set itself is a better co-ordination and supervision of its medical work, in the first place through a permanent Central Medical Committee. This could lead to a better pooling of talents and resources, lighten the task of all concerned, increase efficiency and cut costs.

### Train up a child

Just when the Church had begun to adapt its thinking and its planning to the takeover of its schools by the state, it found itself being asked to run them once again. This it accepted to do, and so the CBFZ is at present administering 193 primary schools and 99 at secondary level. Adequate buildings have to be provided, qualified staff taken on and a minimum of material conditions ensured.

Although the Department of Education budgets for all teachers' salaries, the Community is required to organize the physical payment of its staff in all five regions. This involves the handling of something

approaching 300,000 Zaires each month (about £200,000) and rendering an account for the same. In order to cope with this and general administration we run Education Offices in Kinshasa, Mbanza-Ngungu, Bolobo, Upoto and Kisangani.

Eighteen months of schooling without religious influence has been sufficient to convince the people of Zaire that this was not the way that they wished their children to be educated. As with other confessions, the CBFZ now has the responsibility of sharing its particular insights with the young people entrusted to its care. This is attempted through morning assemblies, by direct religious instruction and in out-of-school activities such as Scripture Union groups. Crucial to their success, as with all education, is the personal influence of the teacher.

A sound, balanced education for its young people may be in the long run the best way for Zaire to solve its many problems, whether political, economic, health or social. As in other spheres, BMS participation in this process continues to be eagerly sought, and there are more openings for qualified secondary school teachers than we are able at present to fill, in most of the subjects on

the curriculum. An increase in the supply of specialist teachers would also make it easier to release some of our more experienced people for the important task of inspecting the schools. In this, as in the realm of school administration, the missionary presence is welcomed by the powers-that-be.

### Something to eat

In a Third World country such as Zaire it is not possible for the Church to forget that Jesus was concerned for the hungry to be fed, but much remains to be done in this direction. Agricultural projects at Tondo and Kimpese demonstrate the advantages of scientific methods, of mechanized farming, of a wider range of crops and of better quality stock. Their value lies not only in their direct contribution to food production, but in the stimulus which they provide for the local population to overcome long-standing taboos (tilling the soil is women's work, for example) in order to improve their own lot. Such influence can extend far beyond their immediate locality.

It would be fair comment, nonetheless, and not inappropriate, to suggest that the surface has hardly been scratched. Zaire is a country of vast, largely unrealized potential as far as



agriculture is concerned. Fertile soils, a warm climate and abundant rains often provide near-ideal growth conditions, and it should be possible not only adequately to feed the whole population, but to export many products as well. This is far from being the case.

Within the CBFZ there is a genuine concern to do far more, and in all five of our regions agricultural projects exist, at least on paper. In reality many such schemes are rendered ineffective by a lack of trained personnel, of investment capital and of general know-how. In spite of repeated appeals the BMS has been able to provide only two qualified agriculturalists in recent years, plus a number of one-year volunteers who have helped to keep the project at Kimpese ticking over. Considerable assistance has been rendered by Operation Agri, but machines, equipment and vehicles need competent people to handle and maintain them. More agricultural missionaries are needed to give continuity to existing projects, and to vitalize others that are little more than a name.

#### **Many parts, but one body**

Space will not allow a detailed survey of the many support ministries which enhance the witness of the Baptist Community of the River Zaire. Higher education, catering (as at the conference centre at Kimpese), vehicle maintenance, building, printing, accounting, hospital management, bilingual secretarial work, pharmacy and radiography are some of the areas in which Zairian and missionary personnel work side by side.

Those of us who work in the General Secretariat of the CBFZ in Kinshasa have the privilege of serving all of the regions and sharing in many of the Community's diverse ministries. Our concern is for the whole gospel to be effectively proclaimed. This is a time when faith and patience are tested to the limit, and when we are called to exercise the quality of love that is revealed in the New Testament.

The Baptist Community of the River Zaire invites us to face in partnership the challenges and opportunities which are the legacy of past endeavours. Have we lost, in this nonchalant age, the vision which inspired our predecessors, or shall we be moved to build upon the foundations which they laid so patiently and at such cost?

## **The Zaire British Association School**

*continued from page 146*

re-ordering until the following year. Many of the children's parents help by bringing out small items when they return from leave.

#### **Morning school only**

We follow the same pattern for the school year as in Britain, starting in September and going through to June. The children only attend school in the morning, from 7.40 a.m. to noon. As this is such a short time, the mornings tend to be very concentrated and the timetable cannot therefore include such varied activities as those of a British school. All children over seven years old receive homework each day. We usually try to include a few special events in the timetable towards the end of each term, such as small concerts, sports day, open days, films or parties.

Many of the children are from families who have moved around a lot from one country to another, with the result that the children's education has been very interrupted. This lack of continuity obviously places the child at a disadvantage. Even families who stay in Kinshasa for several years often have leave periods of two months per year which coincide with the school terms.

Although the entrance requirement is that the child has a reasonable command of the English language, many of the children are far from fluent and this causes extra difficulty with their work. Several children speak a language other than English at home, hear French spoken in the city, and use English at school. In some cases they are also using Lingala with their Zairian playmates and people who work in their homes. Is it any wonder that some of them are confused?

#### **Opportunities for witness**

So what is the role of a missionary teaching in the British School? It is certainly far from many people's idea of that of an evangelist going from village to village, giving Bible teaching. In many ways it is far from the sort of work which I imagined when I first applied to the BMS. However, the fact that the BMS does support the school means that missionary children can receive their education in the same country as that in which their parents are working. Parents can therefore see their children more regularly than they would if the latter had to attend boarding school. Also there is a good opportunity for witness among the very large

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English-speaking community in Kinshasa. I held a Bible Club for English-speaking children one afternoon a week. Although it was not restricted to children from the school, that was the main source of attendants. It was surprising how many children, even from British background, were quite ignorant of what we generally consider to be well-known Bible stories.

So although our contact with the local people is somewhat limited, there is still plenty of opportunity to witness for the Lord in the expatriate community of Kinshasa.



*Children of the school*





*Mama Pastor Ditina Diakubama*

My parents lived at Kimpese and that is where I grew up and went to primary school. In 1952 the family moved to Kinshasa, about 200 kilometres away, at a time when I was finishing my sixth class at school. I had hoped to continue my schooling, but my mother was very ill, and I had to stay at home to look after my four younger brothers. A short while after we had settled in Kinshasa my mother gave birth to a daughter and her care was added to my responsibilities.

#### **A year to remember**

1956 was not an easy year for us as a family because both my parents were ill and had to enter hospital at Kimpese, leaving me entirely alone with the responsibility of the family. But it was also a year of great rejoicing for me because it was during 1956

that I was converted. One Saturday a verse of scripture kept coming to me over and over again. It was a verse from Isaiah, chapter 55 and verse six, which I had learnt long before at Sunday School, 'Seek ye the Lord while he may be found, call ye upon him while he is near'. It kept going round and round in my head. I wanted to look it up in the Bible but I could not find the place. On the Sunday I went to the Kitega church and through the preaching of the late pastor Mpeti I was brought to the Lord.

Following this experience I returned to baptismal classes. I had started going once before, but had soon abandoned them. This time there was no turning back and my baptism finally took place on 6 September 1959 by the late pastor Nkomi who was the father of Andre Banzadio. Andre visited

Britain and shared in some of the Summer Schools.

From 1959 to 1962 I shared in the preparation of candidates for baptism, leading one of the classes. Then in 1963 the Dendale church (now Lisala) called me to be a deacon. Another great point in my life arrived in 1967. I felt that God was calling me to continue my studies and go to Bible School.

This call was confirmed by the church and in 1968 I was accepted at the Thysville Bible School (now Mbanza-Ngungu) where my tutors were Bill Appleby and Ruth Page. It was 16 years since I had done any real studying and I found the work very hard. It was a four year course and by God's grace I was able to continue to the end.

#### **Every need supplied**

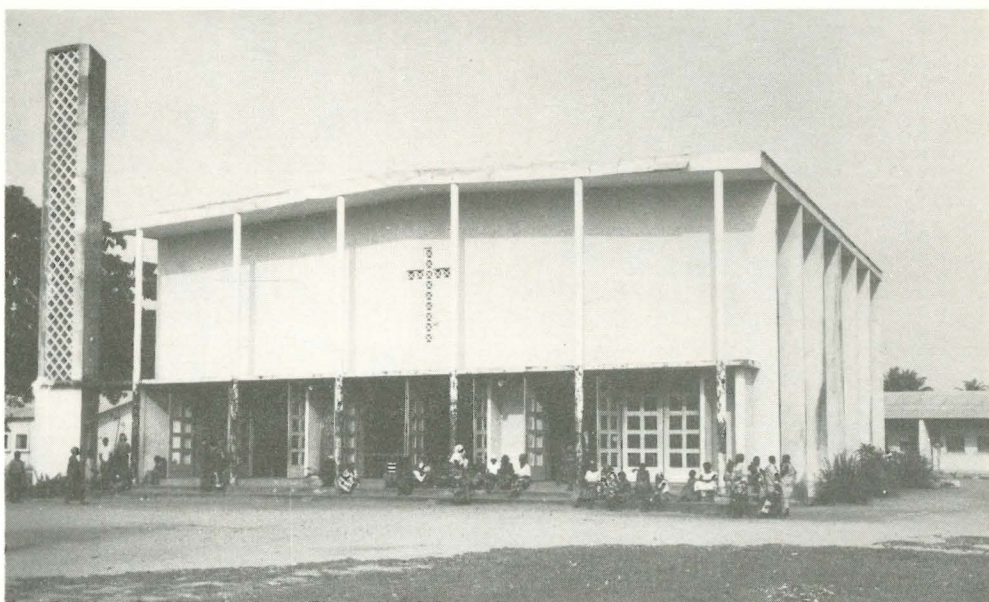
There were three other students from the Dendale church as well as me and 1,000 Zaires were needed for each of us. The church, one Sunday, had a special collection for us students and it was wonderful. They had the largest offering they had ever had — over 4,000 Zaires. God was gracious in other ways, too. My parents had recovered and were home again and able to look after the family while I was in Bible School.

When I left Bible School in 1972 I was immediately asked to start a women's work among the churches of the Kinshasa region. This covers a large area and contains fourteen parishes. Unfortunately much time is taken up in travelling because I have to rely on buses which are very infrequent. I have often had to wait over two hours for one, and then to travel on them is expensive. Before I can board a bus, or after I leave it, there



*The Kitega church, Kinshasa*





*The Lisala church, Kinshasa*

are often long walks to be made. To save expenses I walk whenever I can, carrying my books on my head. The women, who give generously, finance the women's work entirely on their own, and my base for this work is a bed-sitter in the Mama Ekila Centre in Kinshasa. For a time, as well as organizing the women's work in the region, I was pastor of one of the churches.

Since 1976 my work has extended beyond Kinshasa to the whole of the Baptist Community of the River Zaire. It has taken me up as far as Upoto, and down to the Lower River area.

### **The Church is alive**

Looking at the work as a whole, from my own experience, I know God is working in the Church in Zaire. Of course there are difficulties but souls are being won for Christ. People have a hunger and thirst for the Word of God and members of the Church do understand their responsibilities. There is no doubt in my mind the Church is alive.

In my particular sphere I encourage the women to see that their first responsibility is to be a Christian in their own home because from their children will come the Church of tomorrow. For me, one of the biggest things is that a mother who is a Christian should show the love of God to her children from the earliest days. A Christian woman should also show a Christian character and behaviour to non-Christians around her. Many women today in Kinshasa go out to work in offices and factories, and they have the responsibility to show their trust in Christ at work.

### **Seeking out the lost**

Kinshasa acts as a draw for many people from the villages up and down the country. It is estimated that there could now be six million people living in the city, but life in the capital is so different from the villages and people coming there from a close knit family or tribal situation feel lost in the impersonalized rush of city life. So in each district we have what we call 'searchers of the lost'. They are women who seek out those who are in need and help them in any way they can. Some of these people are ill. Others lack clothes or food and we help them as we can but above all encourage them to find fellowship and God within the Church and to feel part of our family.

Some people think there is no longer any need for missionaries to come and share the

work with us. There is both a need and a desire for colleagues from Britain to work alongside us. We need teachers, nurses, doctors, someone on full time women's work, Bible School tutors and agriculturists. Our country is very large and many tribes and customs are contained within the CBFZ. It is very difficult to weld them together but with God all things are possible.

My visit to Europe has meant a great deal to me. I have received much help and have learnt much in Christian experience and in social living. I would say to all who are seeking to maintain a witness today, 'Remember all things work together for good for those who love God'. I feel the stress is on the 'love' and I have always found that God has been faithful to me and has kept His promises.



*Taking up the offering*





*Andrew North with CEDI lorry outside CBFZ apartments*

# NEVER A DULL MOMENT!

by Andrew North

Kinshasa is the central point for BMS activity in Zaire. My work there can be roughly divided into two main parts; firstly, to help missionaries with their travel plans, and secondly, to deal with supplies needed by our various stations.

I think one of the most important requirements for working in Kinshasa is to have plenty of patience. The easiest job seems to take such a long time, and hours can be spent waiting in offices for a single signature, or for the boss to put in an appearance. Masses of paper work seems to be needed for something as simple as buying a carton of food.

## 20 forms for one visa

All missionaries leaving for, or returning from Britain have to travel via Kinshasa. When a missionary first arrives in the country, identity papers and a visa need to be obtained. For the latter many forms have to be completed. University or college certificates and birth certificates have to be translated into French and then checked by the Embassy. A doctor in Zaire has to certify that the missionary is in good health. Altogether there are about 20 different forms required for a visa application. Often it is several months before a visa is granted. The government offices, where the visas are issued, are spread all over Kinshasa so if a passport does go missing, which happens quite often, it is necessary to chase from one office to another, thus covering several kilometres.

Once the application for a visa has been put in, travel arrangements can be made. Those missionaries who work in stations upriver generally travel by the national air-line Air Zaire. The planes often leave very early, in which case we have to set off from home in the middle of the night. The airport is about 25 kilometres away, on the edge of Kinshasa. At the airport we check first of all whether

the plane is still expected to leave on time. Often there are delays of several hours or the flight is cancelled. On a few occasions we have arrived on time to find that the plane has already left!

## Scrum at the airport

The scene at the airport can be likened to a rugby scrum, as there are so many people trying to push their way forward to the check-in desk. For some flights there are twice as many passengers as places on the plane. Because I am quite slim I have been able to sneak in between, or over, people and thus force my way to the front of the crowd. One needs to hang on to the check-in desk quite tightly to avoid being pulled under and trampled on. Once a person's name has been checked on the passenger list his place on the flight is fairly secure, but until the plane has actually taken off one just cannot be certain.

Another method of transport used by our missionaries is small single-engine planes flown by the Missionary Aviation Fellowship. MAF fly to many mission stations throughout Zaire, carrying missionaries and important supplies. They often land on small grass runways in the middle of the bush and it is much easier to know when to expect a MAF flight as we have radio contact.

## Unusual travelling companions

Some of the missionaries travelling to upriver stations go by river boat. They usually use this method of transport if they want to take a lot of luggage, or if there is no suitable flight available. The river boats are very large, comprising first, second and third class sections. The third class travel amounts to some space on a barge which is tied up to the main boat. Getting on to a boat with all your luggage can be quite difficult and may take several hours as there are often hundreds of people trying to get on at once. The boats only have an approximate timetable and sometimes they leave several days after their scheduled time. Both on the boat and on the dockside you have to watch your belongings very carefully as there is a lot of thieving.

On the boat you may find yourself sharing a cabin with not only another passenger but also a goat, a few monkeys, one or two pigs or some fish (either dried or alive). All of this adds interest to the trip. The smell can be quite strong but you soon adjust. The food on the boat is generally good but you need to take your own supply of drinking water. A boat journey to our furthest station at Yakusu, near Kisangani, can take three weeks or more. Some missionaries





*Loading drugs for Pimu hospital*

find this trip quite a relaxing time, others are glad when they reach their destination.

For missionaries travelling to Lower Zaire the main form of transport is car or Land Rover. There is some form of public transport but it is neither reliable nor safe.

#### **Lost! A bed**

The other side of my work involves importing, and sending to other stations, medical supplies, food, vehicles and educational materials. This again requires a lot of paper work. Most time is spent in dealing with medical supplies for the three hospitals supported by the BMS, those at Tondo, Pimu and Yakusu. In April and May this year I imported about ten tons of medical supplies and vehicle parts with a value of over £20,000. I had to make several trips down to the port at Matadi, the first few being quite useless as, contrary to information we had received, the boat had not then arrived. Security at the docks leaves rather a lot to be desired. A case containing £3,000 worth of Land Rover parts, which we could not locate, eventually was found at the far end of the dock in an old railway truck.

Transporting goods can be very difficult in Zaire. Lorries have to be hired only from people you know to be trustworthy or you may lose the lot. Medical equipment and vehicle parts are the things which are most likely to be stolen, because they are so difficult to obtain in Zaire and therefore fetch a good price.

When supplies have reached Kinshasa, I store them in my flat until they are re-crated and sent off. As you can imagine, a few tons of supplies take up a lot of space. Often there are piles of boxes in each room. Even the fridge is full of vaccines at times. Some nights I have struggled to find my bed among the boxes!

#### **Security, a priority**

Most of the supplies arrive in the country in thick cardboard boxes or thin wooden crates. For security reasons these have to be repacked in stronger wooden crates. Metal bands are fastened around the crates to make them more secure. Every box has to be weighed before it can be taken to the dock. At the moment I am having to weigh them on a pair of bathroom scales, hardly the ideal thing but the best that is available. When a boat is due to leave, the re-crated goods are taken to the docks in a lorry or Land Rover. If I only have a Land Rover to use, then several trips are necessary. In the last two years we have not had anything stolen and have been able to cut down on delivery time by a quarter.

Everything which is sent in to the country is subject to thieving. When things are stolen, important supplies either have to be bought in Zaire, where, if available, they are very expensive, or flown in by air-freight which again is very costly.

Food is becoming increasingly difficult to obtain in Zaire so much is now imported. Again this involves re-packing into strong crates before shipping upriver. There are many items which are needed by people

upriver which have to be bought in Kinshasa. Many orders come in for cement, roofing sheets and other building materials, but these are not always easy to obtain.

#### **A variety of goods**

In two years in Kinshasa I have transported a great variety of goods, ranging from medical supplies, vehicles and parts, to Bibles and text books, to wheel chairs and false legs, to rabbits and even a piano! The list is long and varied because work in Zaire encompasses hospitals, schools, colleges and agricultural projects as well as church work.

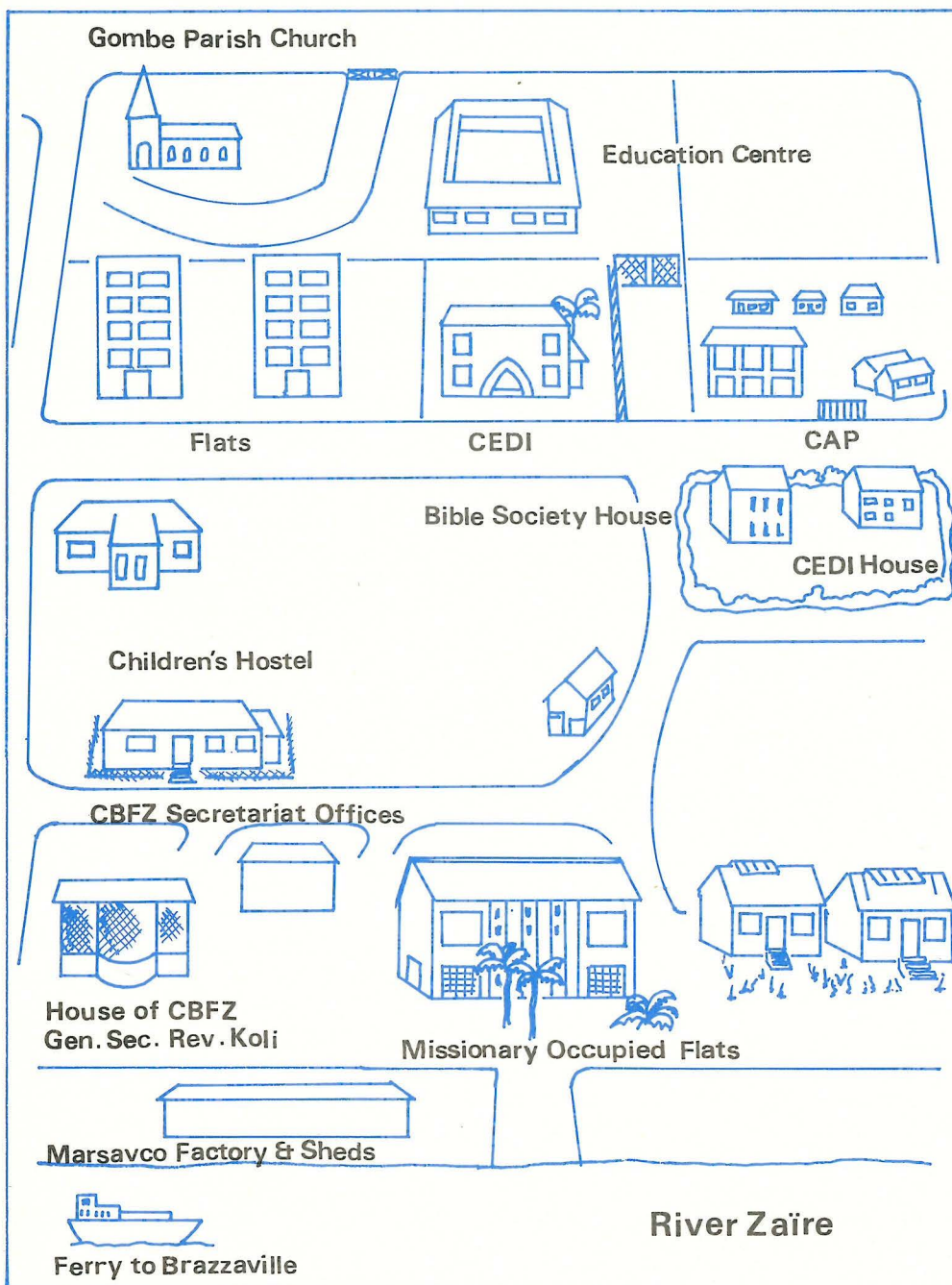
Twice a week we have radio contact between Kinshasa, Pimu, Upoto and Yakusu. We hope that eventually we will be able to have contact with more stations. The radio is useful for missionaries to send messages to Kinshasa about what supplies they need and for informing upriver stations when shipments are on their way.

Apart from these jobs there are always 1,001 other things to be done. I have had good support from the Zairian pastors, who have helped me especially with translation, as I do not speak French. I have really enjoyed my time in Kinshasa and although I have been very busy with work I have also had time to enjoy the way of life which is so different from that in Britain. All the work I have done in Zaire I know I could not have done without the Lord's help and I thank Him for it. Life is far from dull in Kinshasa and I look forward to returning to continue the work to which I believe the Lord has called me.



*Flora Morgan preparing to catch the river boat*





### Smugglers in the night

Night times as well as day times are often interrupted by the passage of strangers bearing odd-shaped sacks through the garden and down the cliff, barked at furiously by our guard dogs, but according to them we should not be afraid as they are not thieves — only smugglers!

A road parallel to the river bisects our plot, the BMS having retained the river side for staff houses, offices and the children's hostel. In fact there are still two of the old wooden houses standing proudly on their iron legs. There is a block of four flats which houses present missionary staff. The house of the General Secretary of the CBFZ is what used to be the Field Secretary's house. Its majestic riverside lawn has become a manioc garden and extra rooms are being built on to the side of the house to accommodate the extended family. The hostel for missionaries' children, which is run by the Costers, is a spacious house set back from the river and in its own grounds. By the road itself are two houses which, whilst being on our land, do not belong to us. The first is occupied by the General Secretary of the Bible Society of Zaire, and the second by the head of the Protestant Publishing house, CEDI.

Across the road are three concerns in which we maintain an active interest. The first comprises a spacious car park surrounded by modern chalet-type buildings. This is CAP (*Centre d'Accueil Protestant* — the Protestant Reception Centre, formerly known as UMH). It is here that many missionaries are accommodated on arrival in Kinshasa, and is much frequented, too, by Zairian church workers.

### Books are hard to come by

Next door to CAP is CEDI, the Protestant Publishing house, the front of which is given over to a spacious bookshop where religious books in many languages, school textbooks, stationery, children's colouring books, etc may be bought. There is a tremendous hunger for reading material in the country, but the cost of raw materials and therefore of books themselves, is very high indeed. There is a great need for writers of Christian literature, and one notices the dearth of children's books.

The third concern is with our parish church which is situated behind CEDI. Known originally as Kalina, the Gombe parish church now serves two congregations, one French-speaking and the other English-speaking. Each has its own constitution and organization,

# OUR PLOT

In which capital city of the world can you lie in bed and gaze across the river at the capital city of another country? Yes, Kinshasa, the capital of the Republic of Zaire. 'Our plot,' the plot of land occupied by the BMS in Kinshasa, has only a few metres of river frontage, a large part of

the rest being taken up by Marsavco, the margarine and soap factory, but we do enjoy an excellent view across the river to Brazzaville, the capital of the Congo Popular Republic. It is normally fairly peaceful on this river side, although the generators of boats moored below can be quite noisy!



the French parish having a Zairian pastor, and the English parish having just called a pastor from America. The French service is very popular (we had to queue for half an hour to get in at Easter!) as Zaire is a country with many languages, but only a few of them are used for church services in Kinshasa. The English-speaking parish attracts people from various embassies and businesses: there must be over a thousand foreigners in Kinshasa whose mother tongue is English. Within the church grounds is a complex known as the education centre used on Sundays first by the French Sunday School, then by the English Sunday School, but in term-time rented out to the Zaire British Association School.

#### Food is also difficult to obtain

In many ways Kinshasa is a modern city: jets scream overhead, factory sirens mark the shifts of the day, the hygiene department sends the appropriate vehicle once a week to deal with the dustbins, but one is continually aware of the poverty and disease all around. Food is always an essential item, but one wonders how people manage to exist without the staple foods, manioc, rice, beans and sweet potatoes, as none of these is plentiful and all prices are very high.

One of the great privileges of living in Kinshasa is that of meeting colleagues as they come and go through the city. It is especially encouraging to meet those returning from furlough and those coming out for the first time, and our continual prayer is that they may settle and work happily in the place to which God has called them, and if we can be of any help we are only too glad to do so.



# THE RELIC THAT TELLS A STORY

by Jim Grenfell

#### A NEW LEAFLET for children

#### 'LET'S EXPLORE'

It deals with the BMS work in Angola  
and Zaire from the beginning  
to the present day

This leaflet is available on request  
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Baptist Missionary Society  
93 Gloucester Place, London W1H 4AA

When visitors to the BMS compound in Kinshasa see a rusty piece of metal on a cement block partly covered by bougainvillea, few of them realize the amazing story behind it. That piece of metal is the boiler, and all that remains, of the steamboat 'Peace'. In its day it was a remarkable boiler; steam could be raised inside 10 minutes to drive the 'Peace', and it took just 15 minutes to build up enough pressure to reach the top speed of 12 mph.

The 'Peace' herself was something of a marvel too. She was only 70 feet long and 10 feet wide and could sail in very shallow water, for with a full load of six tons her draught was only 18 inches. The propellers worked in tunnels, which was a revolutionary idea, and these were designed to protect them in shallow water or weed-congested backwaters.

She was built of mildly tempered steel plates, coated with zinc to resist rust, and held together by copper rivets. The plates were thin but the mild temper made them tough, so that they merely dented to blows which would have penetrated thicker or more rigid plates. The hull was divided into seven watertight compartments and would stay afloat even if a number of plates were holed below the waterline.

#### Arrow-guards were a necessity

There were two cabins and sleeping accommodation for eight people. When the boat was first fitted out, wire network screens were hinged and folded up to the mahogany sun-awning. These served as

*continued overleaf*



# The Relic That Tells A Story

*continued from previous page*

arrow-guards, strong enough to stop spears and slugs from guns and the small poisoned arrows used by some of the river people. The screens could be let down in a moment to protect the steersman and the man in charge of the engines. In the early years before the 'Péace' became known as a ship of peace these guards were very necessary.

It was back in the 1870's that Robert Arthington of Leeds had the vision of a chain of mission stations stretching across the heart of Africa. Also at this time H M Stanley, in his great journey down the Congo river, had proven that over 1,000 miles of navigable waterway existed in Central Africa, along which missionaries might sail and set up these stations. Arthington was willing to finance the initial project of entry into the interior and the BMS had missionaries, already experienced, who were anxious to take the gospel to the people of Central Africa. Not long after they had been there the need arose for a ship in which to sail on that waterway, and again Arthington provided the funds.

## A ship in 800 bundles!

George Grenfell, one of the pioneers, drew up the specifications for the boat and she was built on the Thames by Thorneycroft's of Chiswick. Grenfell himself spent a great deal of time observing every aspect of the ship's construction. On 16 October 1882 she went for a trial run. But the Thames is a long way from Central Africa, so the 'Peace' was dismantled, made up into 800 packages of which only three exceeded 65lb, and shipped out to the BMS base near Matadi. From there the bundles were carried on the heads of men for 225 miles over hilly roads and jungle paths to Kinshasa, where the boat was to be rebuilt and launched on Stanley Pool. It took just three months for this transport operation and not a single case was lost!

But there were more difficulties to overcome before the ship could actually set sail. Two mechanics were sent out from England to assemble the 'Peace' but these died before they reached their destination. A replacement engineer was sent. He, too, died after just

five weeks in the country. At this stage Grenfell set to work himself, with the help of African labourers who had been with him in the Cameroons. Together they rebuilt, launched and sailed the ship which he came to love and which had such a tremendous influence on the work of the BMS in the heart of Africa.

## David and Jonathan

From that day in June 1884 when the 'Peace' was launched on Stanley Pool, until his death in July 1906, George Grenfell and the little steamboat were like David and Jonathan. Together they explored the waters, and the charts which Grenfell made of the river provided the basis for official navigation charts for many years to follow. But the primary purpose of the exploration work was as necessary preparation for the missionary enterprise. Sites were chosen, mission stations were built and the 'Peace' carried both missionaries and supplies. New territory was opened up and more and more people were given the good news of Jesus Christ. Year after year the steamer provided a floating base and home for a growing number of missionaries.

There were times when the 'Peace' and her crew faced great hardships and dangers together. At one time Grenfell's sick daughter, Pattie, was being taken from Yakusu to Bolobo, and the 'Peace' could only make

half speed because of a fault in one of the engines. Grenfell worked all night to overhaul them and put in new piston rings. When they eventually got away at first light it was only to run aground on a sandbank. It took the crew several hours of hard work waist deep in water before the ship was freed. By mid afternoon, as they were beginning to make up lost time, a violent storm broke which caused further delay and much damage. Exhausted, they finally arrived at Bolobo very late at night. Pattie died the next morning.

## Difficult but exhilarating days

The people who worked with the 'Peace' in those pioneering days knew something of what Paul spoke about in 2 Cor 11:26, 27 — dangers on water, dangers among suspicious and hostile people, exhaustion, pain, long vigils, hunger, thirst, going without meals, cold in times of storm and the lack of dry clothing. But through it all they rejoiced and praised God, finding great comfort and strength from the enthusiastic, prayerful support of Christians at home. The story of the 'Peace' gripped the imagination of the friends of the BMS and their support was magnificent; a steady flow of young volunteers came forward to join in the Congo mission. While those days were hard they were exhilarating too, and those who worked with the 'Peace' experienced the joy of seeing men and women won for



*Children playing on the boiler of the 'Peace' watched by Hilary Coster*



Christ, mission stations built, churches established and the work making progress.

In one sense the 'Peace' shaped the pattern of BMS involvement in Zaire. Because of this little steamship, the BMS has probably had the hardest task of any missionary society working in that area for over the years it has meant that there have been virtually three mission fields within the same country, work being maintained in the Lower, Middle and Upper River Regions. The 'Peace' made it possible for the pioneers to push ahead along the river and plant stations which future generations of missionaries maintained with many difficulties.

#### Africans continue the work

But problems go hand in hand with opportunities and there have been wonderful opportunities for service amongst many different peoples. BMS missionaries have been able to take part in a reconciling ministry and now they experience the joy of seeing African Christians from different regions playing a vital role in the life of the nation. These Christians serve their Lord in administration, education, medicine and commerce, and pastors and evangelists continue the work of proclaiming the gospel of peace, which those who sailed in the steamship 'Peace' first took to that land those many years ago.

#### ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address:

(1 July-4 August 1978)

**General Work:** Anon (LAJ): £3.00; Anon (L): £30.00; Anon (MLW): £12.00; Anon: £10.00; Anon: £7.00; Anon: £30.00; Anon (JC): £50.00; Anon (CMC): £15.00; Anon (FSH): £2.50; Anon (AFG): £25.00; Anon: £10.00; Anon (Aberdeen): £10.00; Anon (a Christian girl - Glasgow): £5.00; Anon (Cheam): £5.00; Anon (Cricklewood): £5.00.

**Relief Fund:** Anon: £5.00; Anon: £10.00.

**Medical Work:** Anon (FSH): £2.50; Anon: £15.00.

**Young Peoples' Project:** Anon (MER): £200.00.

#### Legacies

	£ p
J Dowsett	100.00
E G Harmer	6,574.55
W A Hunt	1,389.04
C L Iles	8,010.25
C M Jones	500.00
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Miss D A Sames	4,000.00
Miss E E Sharp	100.00
E Taylor	50.00
Miss E M Woolley	2,500.00

#### MISSIONARY MOVEMENTS

##### Arrivals

**Rev D W and Mrs Doonan** and family on 6 July from São Paulo, Brazil.

**Rev D R A Punchard** on 6 July from Foz do Iguaçu, Brazil.

**Mrs D W F Jelleyman** on 11 July from Kingston, Jamaica.

**Miss P Spratt** on 13 July from Mbanza-Ngungu, Zaire.

**Miss H Boshier** on 13 July from Mbanza-Ngungu, Zaire.

**Mr A North** on 13 July from Kinshasa, Zaire.

**Miss A German** on 13 July from Kinshasa, Zaire.

**Miss D Orford** on 13 July from Kinshasa, Zaire.

**Miss D Osborne** on 13 July from Kinshasa, Zaire.

**Miss P M Weatherby** on 13 July from Bolobo, Zaire.

**Miss M J Greenaway** and **Miriam** on 13 July from Upoto, Zaire.

**Miss M Bishop** on 15 July from Yakusu, Zaire.

**Dr K and Mrs Russell** on 15 July from Yakusu, Zaire.

**Miss V Green** on 15 July from Ngombe Lutete, Zaire.

**Miss J Maple** on 15 July from Yakusu, Zaire.

**Rev G and Mrs Myhill** and son on 17 July from Nova Londrina, Brazil.

**Mrs D R A Punchard** and family on 17 July from Foz do Iguaçu, Brazil.

**Miss M Mills** on 17 July from Diptipur, India.

**Mr P and Mrs Chandler** on 22 July from Bolobo, Zaire.

**Mr J Ottaway** on 22 July from Upoto, Zaire.

**Mr M Sansom** on 22 July from Upoto, Zaire.

**Rev D W F Jelleyman** and **Paul** on 26 July from Kingston, Jamaica.

**Rev H R and Mrs Davies** and family on 26 July from Curitiba, Brazil.

**Miss V Campbell** on 2 August from Dacca, Bangladesh.

**Miss C Preston** on 2 August from Chandraghona, Bangladesh.

**Miss M Stockwell** on 4 August from Mbanza-

#### Official BMS Recording of KITEGA CHOIR OF ZAIRE

The cassette has many items from their repertoire and was recorded on their recent Centenary Tour of Great Britain

It is available from the  
Information and Publicity Department

price £2 plus 12p postage

Ngungu, Zaire.

#### Departures

**Rev F J Grenfell** on 9 July for Kinshasa, Zaire.

**Mr S Mantle** on 9 July for Kinshasa, Zaire.

**Rev A B and Mrs Scott** and **Callum** on 18 July for Curitiba, Brazil.

**Miss D Smith** on 18 July for Hong Kong.

**Rev J K and Mrs Skirrow** and sons on 21 July for Serampore, India.

**Miss V A Bothamley** on 21 July for Vellore, India.

**Miss S M Le Quesne** on 24 July for Dacca, Bangladesh.

**Rev D and Mrs McClenaghan** and family on 25 July for Cuiabá, Brazil.

**Mr C L and Mrs Eaton** and family on 28 July for Kathmandu, Nepal.

**Mr I D and Mrs Coster** and family on 30 July for Kinshasa, Zaire.

**Miss W Aitchison** on 30 July for Tondo, Zaire.

**Miss O Satterly** on 30 July for Pimu, Zaire.

**Miss P Walton** on 30 July for Yakusu, Zaire.

**Mr P Riches** on 30 July for Yakusu, Zaire.

#### Birth

At Karawa, Zaire, on 13 July to **Dr M and Mrs Stagles** (of Pimu), a daughter, Ellen.

#### Deaths

In Worthing, on 28 July, **Mrs Mary Elizabeth Hancock** (wife of Rev Max Hancock) aged 77 (Angola Mission 1928-59).

In Trinidad, on 28 July, **Rev John Herbert Poole**, MBE, BD (St John's, Port of Spain 1907-09, 1911-23, 1926-46, 1961-70; Nassau, Bahamas, 1923-26, 1946-52).

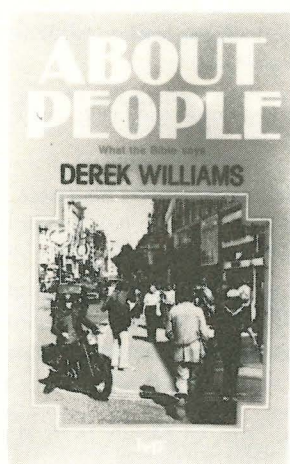
In Stockport, on 29 July, **Mrs Mary Evelyn Simpson** (widow of Rev A R D Simpson), aged 83 (Zaire Mission 1923-55).





**ABOUT PEOPLE** by Derek Williams  
Published: Inter Varsity Press £1.30

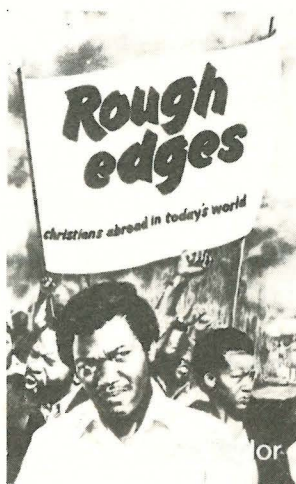
In his introduction Derek Williams, editor of the Christian magazine *Third Way*, clearly states that he is not giving any 'brand new theories about the human condition', rather he is telling us what we can know about people from the Bible. Each chapter deals with a particular aspect of man, from his original creation to the new creation when he becomes a Christian, and there is an easy progression from one chapter to the next.



The author, an ordained Anglican, writes with a crisp style making full use of illustrations and references, both biblical and otherwise. This makes the book very readable and the sub-titles in each chapter further help to make it suitable for commuter reading. Indeed the author states that he has not written a theological treatise. But for

those who wish to go deeper, there are questions and Bible references at the end of each chapter as well as a suggested reading list at the end of the book.

This paperback at £1.30 might at first seem a little expensive, but since it may be used as a study book for both private and group study, as well as ordinary reading, the price in fact is very reasonable. Do not be put off by the rather dated-looking cover.



**ROUGH EDGES** by Rhena Taylor  
Published: Inter Varsity Press £1.25

This little book of short stories is written by one with missionary experience in Africa and the background is always African. Apart from the first the stories are all illustrations of problems missionaries face because of the nature of their calling — problems by no means confined to those working in Africa.

The characters are stock characters and do not develop or have individual characteristics as these stories are written to illustrate a point and illuminate moral dilemmas which missionaries face. The great virtue of the book is that it deals with real problems for those who work within an alien culture and who are themselves far from perfect.

If the reader wants literary excellence he should try elsewhere, but if he is concerned to know what the missionary conscience must struggle with and what the real pains and heartaches are, this book is strongly recommended.

SM

# LAST WORD

## from Bangladesh

JMB by David Wheeler

We were riding home in a cycle rickshaw from language school when we passed a man lying in the dust, in the hot tropical sun. He was completely naked and looked as if he were dead. Now, contrary to what people at home might think, missionaries are not turned into instant saints when they arrive at their place of calling. So, of course, the Levite syndrome appeared for an instant which, briefly put, says, 'It's nothing to do with me'. But the love of Christ which constrains us immediately countered by turning our thoughts to the Good Samaritan who stopped and helped the stricken traveller, although the man was a stranger and a foreigner. But by this time the rickshaw wallah had pedalled on his unconcerned way and now that man lying in the dust was dead anyway.

But the problem still persists, at least in one new missionary's mind and heart and hopefully in all missionaries' hearts, for there are thousands more in the plight of that man neglected by the roadside. Pursuing the problem further is to discover that there is no one easy solution.

### Begging as a way of life

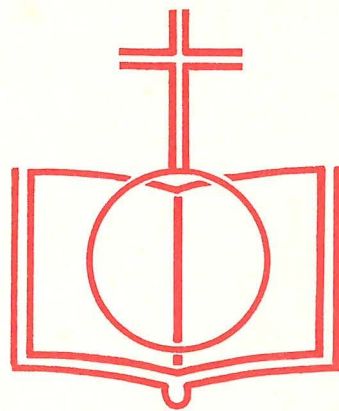
For one thing the numbers are so large that it would be impossible to deal with them all. If the impression got abroad that missionaries were in the country solely to deal with the poor and with beggars the outcome would be catastrophic. In a land where so many are abjectly poor and where begging is a way of life for innumerable numbers, the missionary would be overwhelmed and have no time for other work. Then, too, I realized that I was new to the situation and had not had time to put everything into perspective. I envied the Good Samaritan who apparently did not have to wrestle with such problems. We depend so much on the wise guidance and advice of older missionaries. Please pray for them as they help us to a full understanding of the work, and for us as we learn. Perhaps, too, you would care to think what you would have done in a situation like this.



Missionary

# HERALD

The magazine of the Baptist Missionary Society



**NOVEMBER 1978**

**Price 10p**





# COMMENT

Nepal is a name likely to conjure up in the minds of many people, romantic pictures of snow clad Himalayan peaks and sparkling clear blue skies reflecting the sun from many pagodaed temples. Overall there is the mystery which has surrounded that country because for so long it remained closed to all foreigners. Many, too, will associate with this land, those intrepid soldiers of the Gurkha regiment who have shared so many engagements with the British army.

In these latter years, when Nepal has been opened to the outsider, the romance surrounding it has acted like a magnet to draw many tourists to the country, but these, for the most part, have been confined to two main tourist centres, Pokhara and the capital, Kathmandu. This is because the land of Nepal has so few roads and these towns are the only ones with any suitable hotel accommodation for the tourists.

## The road builders

The government of Nepal has received help from other nations for the construction of what roads there are. The Indian road, built by the Indian government, links Kathmandu with the northern plains of India and along it most of the merchandise and petrol needed by Nepal has to travel. There is the road which China built linking the capital to the Tibetan border and another which it built running from east to west providing a route from Kathmandu through Pokhara to Tansen, Butwal and beyond, but this was only opened in 1971. The British and American governments have built other sections, most running from east to west and none of them multi-lane highways as we know them. They are single track roads, liable to be washed away in monsoon storms. There are virtually no roads which traverse the country in a north south direction and so there is a very limited part of Nepal open to the coach or car travelling tourist. A few hardy travellers are able to explore further by obtaining trekking permits and walking away from the roads along hill tracks if they are good at map reading.

Kathmandu with its cosmopolitan crowds and its many hawkers and souvenir stalls presents no true picture of Nepal or of the life its people have to live as, in fact, is true of most capital cities.

## Moving away from the highways

It is as one leaves these new highways and penetrates into the hills and the villages that the true character of the people is observed and the hardships with which they have to contend is realized.

It is only then that the utter dependence on the harvest is appreciated and the sheer hard labour of having to carry everything that needs transporting, on one's back, is recognized.

Think of a hospital, howbeit a small one, like Amp Pipal, with all its needs and how every item of its requirement from operating table to microscope, from X-ray plant to fuel for the generator, as well as the generator itself, has to be carried up the mountain tracks on the backs of people, men and women, for women act as porters as well.

The further the traveller moves from the roads into the hinterland of Nepal the more primitive become the conditions of life and it has to be remembered that it is in conditions such as these that many of our missionaries in Nepal have to live and work. Faith has nothing to do with whether or no missionaries are paid a stipend, but whether they have faith to believe that God has called them to minister in such places. They need faith also to trust that, having called them, He will sustain and strengthen them to do His will though the amenities of modern life in the west as they have known it, are completely unobtainable where they are appointed to serve.

In so many ways Nepal is a lovely country and its beauty catches the breath away. But there is also much that is unlovely and it is to offer the beauty of holiness which purifies all ugliness, that our colleagues follow Christ to that Himalayan Kingdom of Nepal.

THE  
MAGAZINE  
OF

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Rev A S Clement  
Rev H F Drake, OBE

## Editor

Rev A E Easter

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# Tansen

## through the eyes of a social worker

by Ann Matthias



*Terraced hills below Tansen Hospital*

Tansen is a hillside town in South West Nepal, about 200 miles (average journey time 12 hours!) by road from Kathmandu, and about 50 miles North of the Nepal/India border. The town plays an important commercial and administrative role in the area, being the centre of Palpa district in Linbini Zone. Nepal has 75 districts and 14 zones. Here there are civil servants with responsibility for supervising the local Panchyats. These are the structured village or town councils for education services, agricultural development, health, transport and communication, that is, postal and telegraphic. In addition there is a military garrison, a campus of the university, a prison, Government Health Centre, several large temples and a picture house which, along with a variety of language groups and religious differences give Tansen quite a cosmopolitan quality despite its population of only 20,000 people.

### **The universal colour**

However, even given all this detail, it is extremely difficult to describe with real accuracy what life in our Bazaar is really like. There is, for example, only one hard-top road. This links the town to the main highway but terminates in the main shopping area, leaving only narrow, dusty or muddy earth roads, leading out into the hills behind the town. These are just about negotiable with a 4 wheel drive vehicle in good weather, but they peter out after a few miles leaving miles and miles of hill track that have to be walked!! This accounts for the fact that distances in Nepal are generally measured in 'days walk' rather than miles or kilometres. Most of the buildings in the Bazaar are made from mud or baked brick, corrugated iron, tile, wood and cement, all of which tend to give an overall reddish brown impression, be it from the rusty iron roofs or the soil from which the bricks are made, and the dust

from the roadways. The traveller, too, is left with a reddish-brown reminder of the town, either of mud on his clothes in the wet season or that super-penetrating dust in the dry, both of which are almost impossible to remove.

### **It has to be heard to be believed**

The Bazaar also has its own sounds, which cannot be captured fully on paper: the Indian salesman, with two baskets slung across a long pole over his shoulder selling vegetables, or chickens and ducks; the village lady with a large wooden pot of plain yoghurt, or her friends with vegetables or firewood on their back, all competing for sales and trying to ensure that the people far and near are well aware of their presence in the street. The noises, too, of the wandering dogs, goats, pigs, ducks, hens and occasionally a bear with a rope through his muzzle being encouraged by his owner to dance to a drum or stringed instrument. Common as well is the inevitable blast of the radio, turned up so loud that the reception is distorted — or the portable loudspeaker that is regularly carried around the streets, blasting forth Indian film music at an incredibly high level of decibels to give news of the latest film being shown.

Smells too evade capture on paper. They range from the delicious ones of food being prepared to the less desirable odours of misused toilets or areas where there are no toilets at all!! But the people are not dirty by any means and crowds of them can be seen each morning washing themselves and their clothes at the water-taps throughout the town. The streets also, which often seem so dirty to the casual visitor, are swept every day, a substitute for the refuse collection service we know in the United Kingdom.

### **The Mecca of traders**

Into this situation then, come traders from far and near, walking many days journey over the hills and carrying goods in a cone-shaped wicker basket. This is suspended by a flat strap from the forehead. The more prosperous may perhaps carry their goods on horse-back or mule. Many of the travellers from the high hill regions, with perhaps 10-15 days journey are of Tibetan origin with their own language, physical features and distinctive style of dress. The high regions lack salt and therefore much of their return loads consist of bundles of rock-salt, often tied to pack horses. Loads to the less remote areas tend to consist more of cloth, paraffin, school

*continued on page 165*



# NEPAL



SCALE  
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MILES



# Tansen through the eyes of a social worker

*continued from page 163*

books, soap, batteries (for radios), candles, cigarettes and other like commodities. These people tend to have less oriental features than their Northern neighbours and are more squat and sturdy in build, often speaking their own hill language, and having their own customs and traditions.

The resident traders and craftsmen tend to be mainly Newar speaking and following predominantly Buddhist rather than pure Hindu religious practices. The more transient street sellers of cloth and vegetables tend to have come in by road, either from India itself or the Nepali Terai, the flat southern border region, and are usually Hindi speaking, dressed mainly in lightweight clothes more suited to the hotter regions than the hills.

## Understanding the people

Among these diverse and varied people coming to Tansen are patients seeking assistance at our hospital, which is situated about 25 minutes walk from the town centre and it is with these people that I try to practice as a social worker. Basic to any form of social work is an understanding of the people with whom one is working. This usually includes cultural and economic considerations, but here too are the further aspects of language and general communications. Attitudes also present a problem, especially when so many are based on religious principles and ideals, and in this it is necessary to be aware of one's own attitudes and carefully consider which are detrimental and which are essential elements of our Christian witness. Here in Nepal our opportunities for open evangelism are restricted by law and therefore our lives are a daily sermon to the people with whom we are in contact.

In the west, social workers have responsibility for the referral of clients to various departments to meet their specific needs, but here there are no such agencies available to receive such referrals. The poor, with no means of obtaining food other than begging — or worse! the deaf and dumb, crippled and mentally ill, all of whom would have their needs met within the Welfare State were they living in Britain, here have nothing. We have certain sums available to meet medical expenses from charitable



*Ann Matthias attending to mother and baby*

funds, but the administration of these has to be carefully controlled lest we subject our patients to an unrealistic dependence upon the hospital. Further such sums would be impossible for a government to administer, should it take over the hospital in the future and charity also diminishes the patient's own self-esteem.

Social work here, therefore, is demanding

and challenging, but not without an element of frustration and it certainly provides a framework for constant learning and changing of ideas — usually as a result of 'failure'. It is not only negative however. One's own ignorance drives one to depend more and more on the inner strength available from the Lord, whom we seek to serve in the changing situation and usually one is led to praise Him for His provision.



*Carrying loads up the hillside*



# Warmth and Light in Lapsibot

by Barbara McLean

Not long after my return to Nepal in the hot, sticky monsoon month of August, I was asked by one of the veterans of the United Mission to Nepal, 'And how are you going to keep warm in Lapsibot this winter?' Keeping warm was not my immediate concern, but I now understand the reason for the question. Situated in the Gorkha District at an altitude of about 4,500 feet and a good bit further north than either Amp Pipal or Jaubari, Lapsibot village makes the high snowy peaks of the Himalayas seem very close indeed. Snow has fallen within an hour's walk. To you at home this may not seem unusual, but to us in Lapsibot

it is quite remarkable in view of the little difference the people here make in either the quantity or quality of clothing they wear during these extremely cold months, and in view of the fact that central heating is quite unheard of. A house here is a place of shelter, for sleeping, for cooking, for eating and for storing grain.

## Suddenly a door opens

The Lapsibot area has had long association with the United Mission through visits by medical people to hold clinics and through the school, which was one of the UMN's 'district schools', first at primary and then

at middle school level. All attempts to get medical people living in the area proved futile. Outsiders did not seem welcome on a more permanent basis than just visitors. It was therefore quite unexpected when Lapsibot opened its doors and invited two teachers to live and work there. Margaret McCombe and myself count it our joy and privilege to have been the ones available to come here at this time.

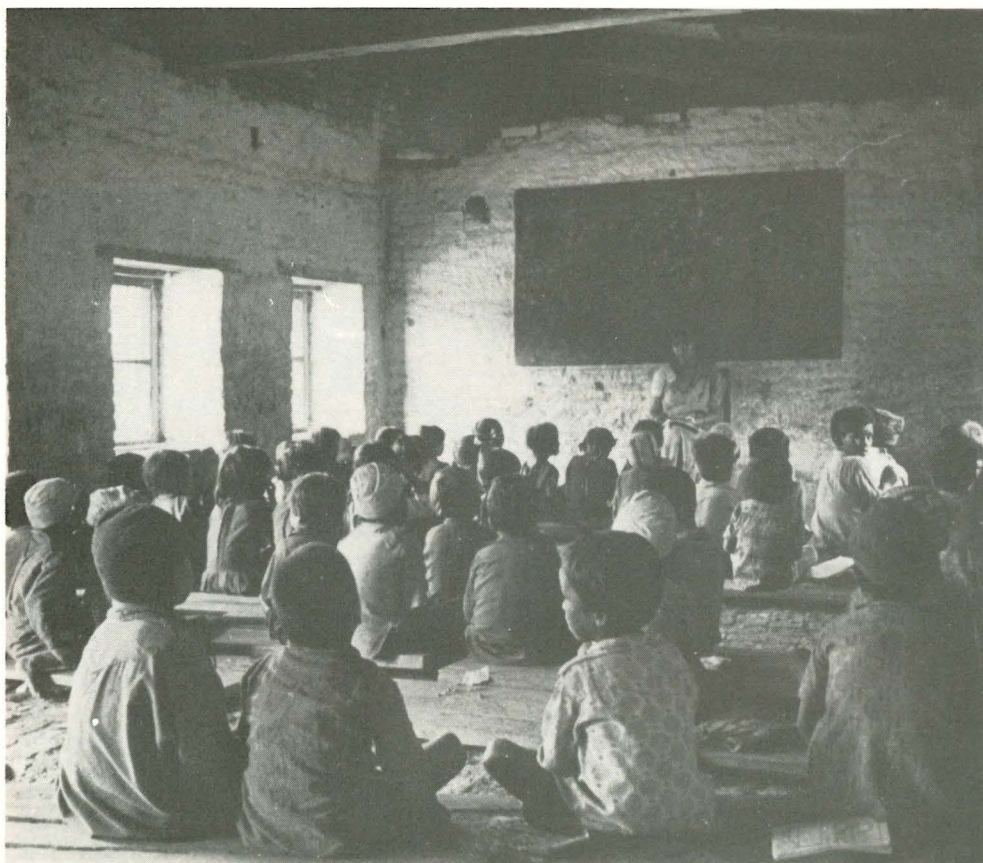
'Oh, wait till you see it! It's a real Brahman house,' the Education Secretary informed me. 'It's quite small, and rather dark inside,' Margaret hesitantly added. 'Now remember, make yourself as comfortable as possible,' advised a senior colleague.

## Everything within reach

By the time I arrived, the little house which we have rented from the Brahman family next door, had had three of its four Brahman platforms removed. Cooking and eating are great rituals in Brahman society. According to your status in the family, you will be seated at one of the various heights above the cooking area. Our floor is now on one level, apart from an eighteen inch high area, about the size of a double bed, which quickly became our pantry. Margaret feels that perhaps she may now qualify to design a kitchen for the disabled! Seated at the edge of this platform, a slight body movement to the left enables one to light the paraffin stove or little picnic gas stove. A move to the right enables one to find pots and pans, the scrap bucket between two wooden boxes which support our table (originally intended as the wardrobe top!) Just behind one finds most of the everyday food requirements on two shelves supported by large iron rods driven into the mud walls. Three steps forward takes one to the buckets containing our water supply which is carried in morning and evening, and also to our dish cupboard, a converted packing case.

## Home Improvements

Our sleeping apartment is, well, not exactly upstairs. It is reached by ascending a notched-log; and it is amazing how quickly one can become adapt at maneuvering oil-lamps, buckets of water and the like, up and down this device. The lack of bathroom facilities has necessitated such carrying around of water. For a month we managed to make the same toilet arrangements as everyone else, a walk across the rice fields and a wade through a small river. It was with a sense of great alarm that our neighbours learned the reason for the hole being dug 20 yards or so from the house. It was too near habitation! The roofless, bamboo



*A typical Nepali school*



and canework erection was temporary. Six months later, and we continue to use it.

We have learned that in Lapsibot there is most definitely 'a time and season for everything'; a time for planting, a time for weeding, a time for harvesting, a time for grass cutting, and a time for opening the forest for wood chopping. The time has now come, with the people a little less busy in the fields, when we can hire carriers to bring wood and slate and carpenters to be employed in the business of 'home improvements'. The neighbours' rice mill has to be rehoused. This has continued on the verandah of our house and is in frequent morning use from around 5 a.m. We hope to have a small kitchen built here and a bathroom area added above. The one improvement we did manage was to have our inner darkness somewhat enlightened. Windows were put in, or rather knocked out! Holes were made in the wall and wooden shutters put on. This, added to the spaces in the slate roof, brought its own problems in the cold weather. Which brings me back to the original question, 'How do we keep warm in Lapsibot in winter?'

#### The attraction of warmth

I'm sure you have seen night watchmen on a building site huddled over a charcoal burner. This, along with hot water bottles, has been our chief source of heat in the evenings and sometimes the mornings. Sitting around this fire in our front yard on Christmas Eve, with our neighbours, one of our schoolteachers and our weekly mail-runner, singing carols and sipping drinks, made me feel that I could expect the heavenly host to appear on the starlit hillside at any moment.

Warmth and light are attractive qualities. And while our fire has brought passers-by, carrying loads of manure or grass, to warm their hands and their feet as they made their way home in the evenings, so, too, it is our desire and prayer that something of the warmth of Christ's love and compassion, something of the light of the glorious gospel of peace, may also attract to Himself 'all those who pass by'.

#### The coldness of caste

Several hundred yards on up the hillside there is a small community of Karmi (low-caste) people. They are the carpenters, stonemasons and goldsmiths. Recently they have been the victims of a typhoid epidemic which has claimed the lives of three adults in one family. When one of the doctors from Amp Pipal came to visit us she brought with her

the appropriate medicines for this village. One of the men came down to our home to have the proper use of these medicines explained to him. Quite naturally we invited him in, and he came! But what offence we caused to our high-caste neighbours! Such a person must not cross the threshold of a Brahman home and we must never allow that to happen again. 'Do not be conformed to this world, but be transformed by the renewal of your minds.' Do we conform to the wishes of the people whose house we have rented? How does the Light of the World begin to transform the darkness of such thinking?

From darkness of mind to physical darkness! 'Guruma, is there any hope of improvement for me? Is there any hope that I may ever see?' Such were the questions with which Tek Nath confronted us.

#### Only one hope

Blindness does not seem to be a very common affliction in Nepal, but where it does occur it is a most serious handicap indeed. Tek Nath and three of his four sisters have been blind from birth. Born of sighted parents this seems extremely unusual. The family have no land and are dependent on the generosity of those around them for food, shelter and clothing. Mother and father work on neighbours' land; one blind sister is married and others have become skilful at

making small mats and baskets. But Tek Nath, quite remarkably, is a student in Lapsibot High School. Daily he can be seen with his long stick feeling his way up and down these mountain paths. How well he must know each stone, each rock and tree to be able to make this hour-long journey to school and back again!

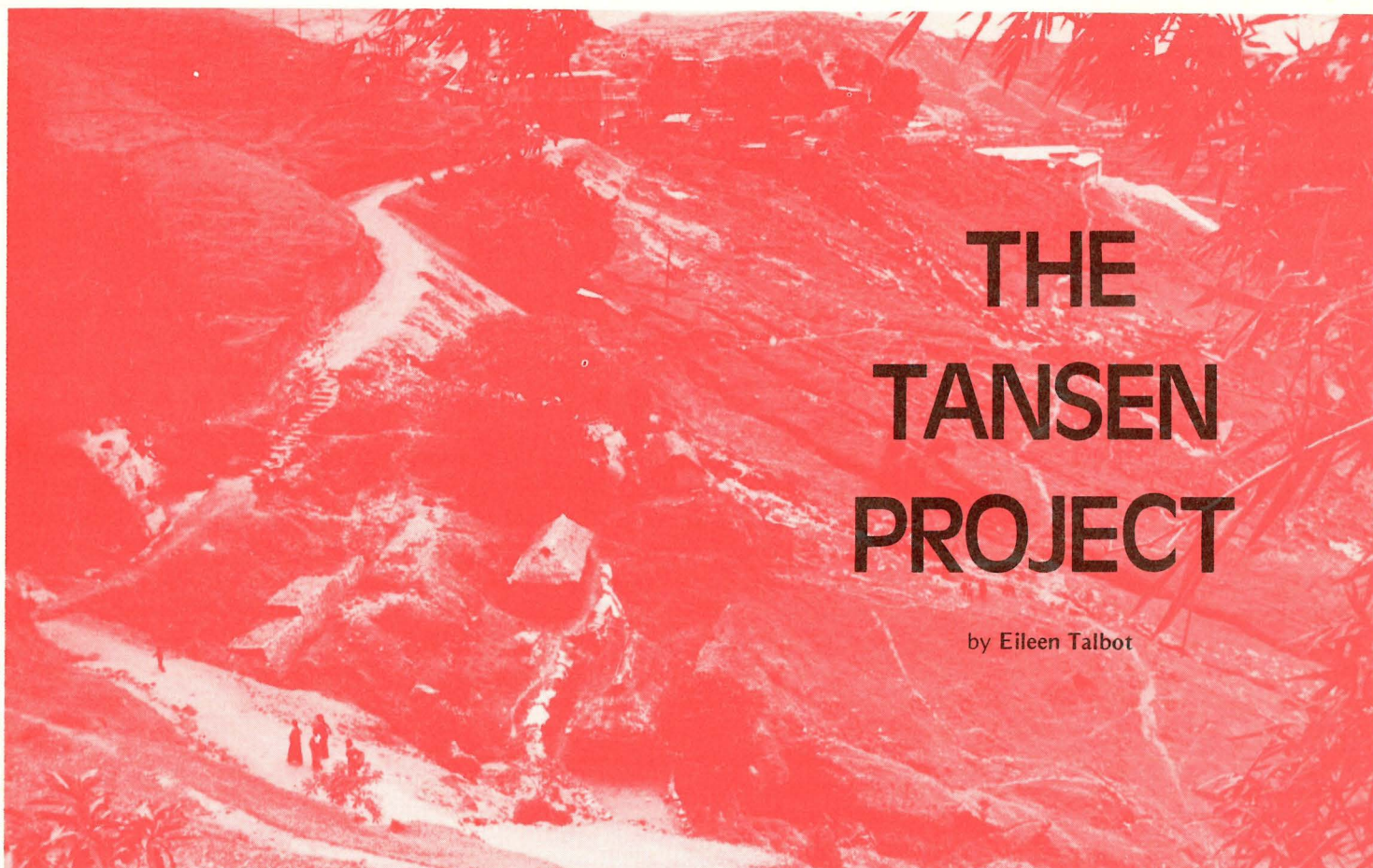
Education in Nepal is now free in the first three classes. Such was the alertness of mind which this boy displayed that the school has allowed him to go on studying without paying the normal fees. All his examinations have been taken orally and his remarkable memory is a constant source of wonder to teachers and classmates alike. It is my privilege to teach him English, his favourite subject! At the age of about 16 he has reached class VII. But what of his future? It seems to us that he has progressed about as far as is possible without specialized education. Nepal has only one class for such students in a school in Kathmandu and only the very privileged are fortunate enough to get there. Unknown, as yet, to Tek Nath, we have begun to make tentative enquiries about the possibility of his acceptance in the School for the Blind in Kalimpong.

It is unlikely that Tek Nath will ever have physical sight. But what of this alert young mind? May it find renewal in the transforming power of the Light of the World!



*Children fetching water*





# THE TANSEN PROJECT

by Eileen Talbot

*The approach to Tansen Hospital*



The Tansen Project, up in the hills of West Nepal has grown to be the largest of the projects run by the United Mission to Nepal, with between 30 and 40 missionary personnel. The diagram above gives the titles of those in charge of the programme, and these are mainly people to whom I am responsible as Project Secretary. The fact that our UMN folk come from 12 different countries lends an infinite variety to phrasing, spelling and idioms in written work handed into the office and can also cause some amusement.

## **Bare-foot doctors**

The Community Medicine Assistants School gives a one year's training course to 70-80 boys who have obtained their School Leaving Certificate. This will equip them to work as a CMA in Health Posts throughout the country, diagnosing and treating patients in remote areas, being the instigators of health prevention, carrying out vaccinations, and virtually being junior GP's in a country where there are very few doctors. This

training programme is still in its infancy. The people in charge of the School have been building up teaching materials over the past couple of years and an instructors' manual and students' manual will soon be ready for printing. This material has mostly passed through the Project Secretary's office, as the level of education of the students means that their instruction can be in English.

This has become a highly organized programme. The materials being developed for teaching the students here in Tansen are expected to be used in other CMA Schools in Nepal, and it has been good to be able to share in the beginning of this new training programme, even though at times the volume of material being handled (and usually wanted yesterday) has at times threatened to crowd out other people's work!

## **A training for girls**

Those in charge of the School for Training Assistant Nurse Midwives tend to make considerably fewer demands on the services of the Project Secretary. This is partly because the School has been in operation longer, but mainly because the training of these girls has to be in Nepali. Their educational standard is lower, as the qualification for entry is an 8th class pass. Girls in Nepal seldom have the opportunity of as much education as boys, and for those with higher education, full nursing training is available in Kathmandu. The ANM students study general nursing, community health and midwifery, with particular emphasis on the latter, and the course lasts for two years. On completion of their training, the girls may work in a district hospital or form part of a team in a health post in an outlying area. The 70-75 girls in training live in a large modern hostel immediately below the house which I share with the ANM School In Charge, so we have a bird's eye view of the events there, and can watch and hear the girls at work and play, which can have advantages and disadvantages!

## **Exciting statistics**

The Community Health work based on Tansen continues to spread into new areas as well as continuing in places where UMN has worked for many years. This work requires enthusiasm and also much patience



before rewards are seen, but some of the reports passing through my office for typing are a joy. For example, 'In Bojha, three days' walk to the west of Tansen, the under five mortality rate has dropped from 55% to 12.5% in the ten years that UMN has worked in the area. Also, during the past three years, the percentage of well-nourished children has risen from 48% to 86% of the child population in the 16 villages where enthusiastic young men have been visiting regularly.'

Sometimes reading or typing reports with percentages can be boring, but when put into the perspective of small children living or dying, or having a good start in life, they become thrilling documents. Other areas in which the Community Health team work, are in health education in school, in tuberculosis prevention and follow-up, and in helping villages to build clean water systems and improve sanitation. Some of the UMN team in the Butwal Technical Institute have helped by supplying the engineering knowledge for the larger water projects and for pilot programmes such as the installation of a Gobar Gas Plant in Tansen town jail. The drawing for this latter experiment needed approval by high officials in Kathmandu to ensure that the circumference of the underground pipes would not permit the escape of prisoners! (Sounds rather like a detective novel.)

### **The hospital as a base unit**

My pen would carry me away regarding community health. There is so much new outreach in this field. Does this mean that the work of the hospital itself is not important? By no means. A referral and training centre is very necessary and the 100 bed hospital in Tansen has built up a good tradition over the past 25 years. The availability of X-ray apparatus and surgeons means a continual stream of orthopaedic problems including many which are seldom seen in British hospitals nowadays. Osteomyelitis and tuberculosis of the bones are quite common. Patients with leprosy or tuberculosis of the chest come from a wide area, and every day patients are carried to the hospital in various ways and some for many days, with a wide variety of illnesses. In the out-patient department, patients are first seen by trained Nepalese medical assistants under the supervision of UMN doctors, and generally all their investigations and treatment are conducted on the same day. If admission is essential and urgent and the ward beds are already full, beds are put up in the corridor, but this is hard for the patients and the nursing staff, so efforts are made to keep these to a minimum. While



*A little child receives treatment*

they are in hospital, many patients read Christian literature for the first time, hear the Christian message played on tape recorders and, if they are ambulant, they may attend the daily service in the hospital chapel or the weekly meeting in one of the classrooms.

Clerical work for those in the hospital tends to be fairly routine and has some similarity to hospital clerical work under the National Health Service, although minus the letters to the patient's own GP regarding follow-up. However, it is hoped that when more young people have received training and the Health Posts throughout the country are fully manned, a better referral and follow-up system will be possible.

### **Missionaries still needed**

Staffing the wards and departments of the hospital is a continual headache. Staff are encouraged and helped to go for training and to gain government certification, but while they are away, there are gaps, and sometimes when leadership has been handed over to Nepalese, they move away or go to get another job. It seems disheartening to have to revert to putting missionary personnel back into some of these positions, but it is sometimes necessary to keep up the standard

and enable the hospital to be used as a training centre. Looking at the whole of Nepal, and the fact that men and women who have been working in Tansen are now scattered across the country is a cause for rejoicing. However it is sometimes difficult to view things from that angle when the Pharmacy and the Laboratory are under-staffed, the only person who can take good X-rays is on a course and the artificial limb maker has left to work in Kathmandu. Even in the business office, several people left at the same time after there had been some doubts regarding security, and back to the Project Secretary's office came the handling of mail and the selling of stamps. A visitor remarked, 'I used to do that in my first job', and I guess I can say the same and certainly, unless you are prepared to do anything that is needed here, it would be better not to come.

It seems that in Tansen we shall be needing people with a variety of skills for some time. How could I ever have thought that only teachers, doctors and nurses were needed overseas? But the Lord can only use those who are listening to His voice and ready to do whatever He commands. Are you listening? Are you ready?



*Public Health work in the village*



# Towards a Caring Health Service

by Anna Weir

At Tansen our sleep was usually disturbed about 5 a.m. with the ringing of the first bell in the Assistant Nurse Midwives' School below us. Then shortly before 7 a.m., as the strains of the national anthem, sung by the students, wafted up to us we knew that the working day had begun. In the interval, between the rising bell and the singing, the nurses had already been busy with household tasks. Now until 3 p.m. they will be engaged in the hospital, working with the tutors. This close working together of tutors and students is an important element in the ANM teaching programme.

The scheme as it has developed  
The Assistant Nurse Midwives training scheme had already been in force for several years in various parts of Nepal, growing in the number of campuses and in girls under training, when the United Mission to Nepal was asked by His Majesty's government to participate in the work of a new school being built in Tansen. The UMN was to help with the budget and to second workers to the government. There are now four of us foreign workers, one working as counterpart-in-charge with the campus chief, and three tutors working with six Nepalese tutors. The first batch of girls (as they call

themselves) started training in the early part of 1973 and we have just admitted the tenth batch of 20 girls to begin the two year training course. The girls are expected to be between 16-18 years of age on commencement, and to have a class eight pass from school. To obtain the School Leaving Certificate one must complete class ten and pass the appropriate exam, so you will see that the educational qualifications are not very high. It must be appreciated that, in a country where education for girls is of fairly recent origin, it can be difficult to find suitable girls for training, but if the educational qualifications are not very high, the aims of the course are. Among these aims is the preparation of the nurses to participate in health teaching in their communities and to enable them to carry out ordinary nursing care. It aims also to teach them to cope with the management of normal programmes and deliveries, as well as to detect deviations from the normal and to be able to deal with them within the scope of an ANM, or hopefully to refer those which are beyond their skills to medical aid. In practice some of these young girls will find themselves with obstetrical emergencies not dreamt of by either obstetricians or midwives at home.

The first year of training is general, while the second is devoted to Public Health and Midwifery which make up two of the neediest areas in a developing country.

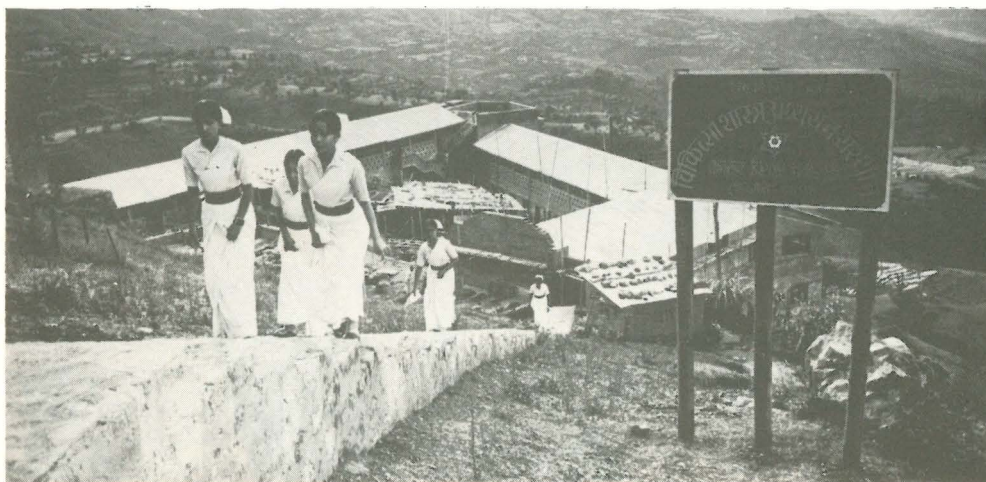
## The fully organized timetable

The nursing students live a very organized life in comparison with their sisters in Britain. Apart from their morning household chores and the day's work in the hospital, they help with gardening, have organized leisure time, to say nothing of a two hour compulsory study period every morning, except Saturday. One can imagine the reaction of student nurses at home if anyone were rash enough to attempt to introduce such a schedule, but it seems to be expected here and I am told the more organized the daily routine, the more secure and happy the girls are. 'Strict but homely, and the girls will enjoy the course,' said one of the Nepalese tutors, not long out of training herself. The 'homely' bit brings us to the sphere of influence. The very organized communal life makes it difficult for the few Christian girls to take part in the activities of the Church, and in a large school it is hard to get to know the girls individually. In the midwifery part of the programme we are perhaps more fortunate in that we are usually dealing with just one small group of about 20 girls, so we can get to know them a little better.

This part of the course has recently moved to Pokhara, a town some four and a half hours bus ride northeast of Tansen, where the UMN also help in the work of a Boys' Boarding School. Here in the smaller intimate atmosphere we can perhaps share a little more in each other's lives. Here, too, we (two Nepalese tutors and myself) are working not in a mission hospital as before, but in the government general hospital. This is a new experience with many opportunities and problems. The shortages in and the difficulties of providing a health service in a developing country really are brought home to one much more here, than in the comparatively well stocked and staffed mission situation. But perhaps it is possible that from this very angle we may be able to give a more realistic training to health workers moving out to even less well stocked and staffed situations in the towns and villages of the land.

## More than skill is needed

Most of our trainees are probably from well to do families who have been able to send their daughters to school, but some, without a doubt, are from poor homes and have got this far by the aid of scholarships or by other means. There is a certain status in



*Nurses' Training School at Tansen*



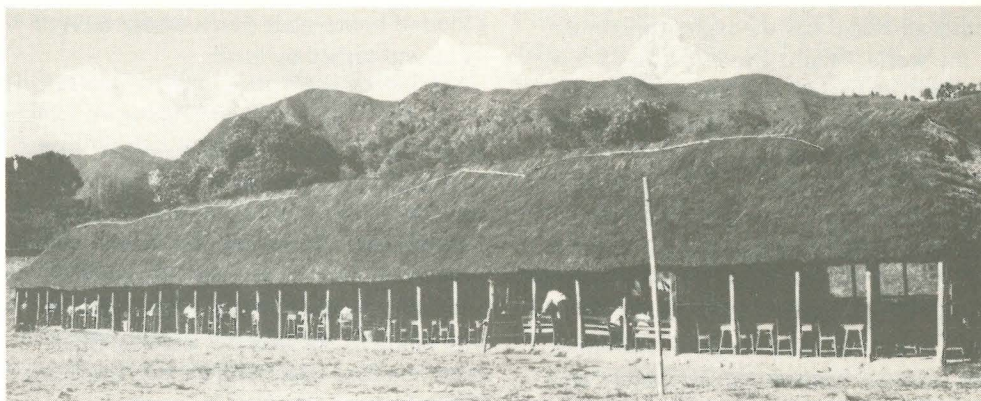
being a nurse and there are not too many other openings at present. It can be an escape from work in the fields, or they may have a genuine interest in nursing. It becomes clear to us all the time, even to those who like me enjoy the classroom situation, that the real work of teaching is done on the wards. It is also increasingly clear that the teaching and demonstrating of skills in themselves will achieve little unless one is able to pass on with them the idea of service to others. We seem to spend so much time before coming abroad acquiring skills to share with others, yet once we are abroad it seems inevitable that we end up becoming supervisors, superintendents or the like, so that we just do not have time, even if we have the inclination, to do the menial tasks for others, so important to and for them. 'Whoever wants to be first, must place himself last of all and be the servant of all.' I do not suppose too many of us see ourselves in either role, but it may appear sometimes as though we are fulfilling the former one.

#### Doing rather than telling

It is good perhaps that in government service we are having increasing opportunities to work with and under such people of the country. With our western training it is impossible not to want to organize changes in the new situations to which we go. As tutors, and therefore outsiders in the ward situation, we do not have the authority to do this, or to try to do it. Rather by just working with the nurses on the wards and in our attitude towards them and the patients we have the opportunity to show real Christian caring. If we can somehow demonstrate that there is no shame in caring for people, and to do this by carrying out the less pleasant nursing tasks for them, then to some extent, we will demonstrate the love of Christ. Once people feel real compassion for others the skills will follow whether we are there to teach them or not. Of course we must also, at the same time, seek to share the skills and knowledge that we do have and how eager people are to acquire them. Nevertheless perhaps we could be more effective if, instead of doing those things which a sufficient number of our national colleagues may not yet be able to do, we did those things which they can do if they want to. Maybe this is true anywhere.

#### Doctors are few and far between

Despite the efforts of the government to institute health care for all in Nepal, there are as yet few doctors and in many rural areas diagnosis and treatment of disease is still in the untrained hands of local medicine men. For several years after graduation the



*Pokhara Boys' School in the early days*

nurses are under bond to the government, who have helped with the financial burden of their training. Some of the girls will be posted by the government to hospitals in various centres, others will be sent to Health Posts, often in quite isolated places where medical aid may not be available. It has been hoped for some time to begin a follow-up programme whereby it will be possible to visit former students to evaluate our teaching in the light of their actual situations, and to offer advice and help but, at the moment, this is still in the future.

It is also hoped to start a one year course in Public Health and Midwifery for girls who

have completed their education and obtained the School Leaving Certificate. This is a dire need as the infant mortality rate is still very high, and it is not uncommon for women to die in childbirth.

In certain areas of the country well trained Nepalese workers are offering a good and efficient health service to their communities. It is the aim of the ANM course, which now has five schools throughout the kingdom, to increase their number by sending out suitably trained people motivated by the desire to serve, and with the knowledge and attitudes that can help to raise the quality of the lives around them.

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Although Nepal has the highest mountain in the world, Mount Everest, it has a low standard of health, and of numbers of doctors per population, of hospital beds and average life expectancy.

The whole idea of germs to the average Nepalese is just another peculiar western superstition. Disease, when it has to be faced, is simply regarded as a dispensation of the gods. Therefore, standards of sanitation and personal hygiene are deplorable and conducive to the spread of many of the diseases and ailments encountered in Nepal.

Religious observances of the uneducated classes create many difficulties. The fire, for example, used for cooking and heating in the Nepalese home, is regarded with special reverence and this demands that it be located in a depression in the middle of the floor, ideally situated for children and infants to roll into while asleep. Indeed this is the commonest of all accidents in rural Nepal. Other accidents occur when men or children fall from trees while cutting leaves to feed their goats. Bones and teeth are often broken in the favourite pastime of riding on a *ping*,

a kind of home-made Ferris wheel, built of wood and turned by hand.

#### **Superstitions are costly**

Most of those who function as priests in the rural areas grow rich by extorting money and goods from the local people who are compelled by fear and custom to seek their services in order to ward off illnesses and other catastrophies. Many of the patients who come to the hospital at Amp Pipal come as a 'last resort' and all too often they have left it too late.

It was only in the 1950's that foreign missionaries were first allowed into Nepal. Those early entrants began with institutional medical work, but gradually over the years community health work began to develop alongside the hospital and now there is a great opportunity to work with the United Mission to Nepal in training nationals. These are taught how to work in hospitals, in mother and child health, in community health clinics and also for working in government programmes as seconded workers.

No matter how much experience and

# Western Nurse in a Hindu Kingdom

by Joyce Brown



*Joyce Brown*



*Improving the child's diet*



training a missionary may have had at home, here the first essential is to learn to be adaptable and to employ and use the skill and knowledge in a way that will be most helpful to the people of Nepal in the circumstances in which they live. The whole way of thinking has to change. 'Will they take this medicine if I prescribe it? How far have they come? What is the best and cheapest treatment for them?' are questions that have to be answered for each patient that comes.

### Traumatic experiences

Many things stand out in my memory, especially some during the first few months of my being here, such as the time I had to teach midwifery to Auxiliary Nurse Midwives, when I didn't feel confident myself, or the occasion when I had to deliver a baby on the floor of a Nepalese home with just a small wick oil lamp as my only light, or having to diagnose and treat illnesses instead of just observing signs and symptoms as trained nurses do at home. Then there was the very humbling realization that the Nepalese nurses were far more experienced than I was and that I needed to learn from them. There was the time when a baby was lost because of lack of ante-natal care and I experienced the frustration of not being able to do anything about it. Always too there was the question, 'Why didn't they come earlier? If only they had.' There was the morning when a woman was brought in bleeding in pregnancy and, because of my experience at home where blood of all groups is readily available, I never thought to ask her carriers to stay so that they could be cross-matched to give the necessary blood for a transfusion. My biggest culture shock was seeing the colour of the 'white' sheets in the laundry, but the hardest thing to accept was that of the patient's relatives being around all the time. We have to carry out routine procedures with an audience in attendance who often 'give advice' as to how it should be done!

### Visiting the hospital

Come with me then to the hospital where I am working, Amp Pipal in the Gorkha district. First of all we take a bus from Kathmandu. This in itself is an adventure and an experience long to be remembered. The 'express' bus takes about five hours to reach Dumre, a village, where we have to leave the road. If you have survived that journey we then commence a walk of seven hours uphill to where there are no electric power lines or telephone communications. In travelling we must descend hundreds of feet into precipitous river gorges and then climb up

over steep ridges.

The medical work at Amp Pipal started with a small dispensary in the village. Then a 15 bed hospital was built lower down the mountain side where there was a source of water and this provides the only modern medical care to an area comprising a large part of three districts and with a population of over half a million people. At the hospital there are rudimentary facilities for X-ray, laboratory work and pharmacy.

### A quart in a pint pot

The number of patients present in the wards is determined by the seasons. Numbers are low at harvest and rice planting time, and also at major religious festivals and the monsoons. These are times when we can carry out maintenance and repair work. But suppose we came at a busy time we would then find 55 in-patients, many of them lying on the floor on *gundries* (straw mats). We're a 15 bed hospital, don't forget! so be very careful where you tread.

There is a crowd of out-patients to be seen and in the middle of this work one seriously ill patient arrives by the local 'ambulance'. This is a kind of hammock which is carried between poles. As always in Nepal, travel is undertaken in groups and all the patient's relatives and friends seem to have come along too. Only 5-10% of the population would consider it feasible to come to hospital even though they were ill and having survived the journey up here maybe you can appreciate why they think that way.

### The opportunity for a lesson

A majority of the patients who come will have such diseases as dysentery, typhoid fever, the basic causes of which are the improper disposal of excrement and the failure to wash hands. One of the community health team takes the opportunity to teach the waiting patients basic principles of health and hygiene. A great deal of this teaching is needed, for staff as well as patients! In many instances it is obvious that all the things our staff have learnt while working in the hospital are not done when they are in their own home.

Nearly all the patients admitted to hospital have intestinal worms and it is a routine matter to treat them for this condition. Other common diseases include pneumonia and tuberculosis and here in the hospital there is a *dera* where TB patients stay. The big problem however, as with most people in Nepal, is to get them to take the full

course of medicine. 'He didn't like it so I didn't give it to him', or 'I felt better so I stopped taking the tablets', is frequently heard.

Another non-fatal but socially traumatic disease is leprosy. The victim is an outcast from society in spite of the recent government regulation stipulating that a person suffering from leprosy should be allowed to live as a normal citizen.

### Hurdles to be jumped

One of the obstacles to improving the standard of health for the Nepalese is malnutrition and this is the major cause of the high infant mortality rate. Another hindrance is the practice of such people as the Brahman caste who will not eat meat or eggs. They also withhold fluid from a patient with dysentery and will not feed a pregnant woman certain foods. All these things hinder rather than help health.

Now let us go to the operating theatre where all types of surgery are carried out from the removal of cataracts to hysterectomies. Nepalese patients are happy to take pills, and even ask for an injection, which is considered to be good because it is painful! They will also accept the lancing of boils (this kind of work, among other things, is done in our out-patients' treatment room) because in their opinion the 'evil material' is released. But surgery is regarded with superstition, ignorance and fear, and seems a special and awesome form of medical treatment to the average Nepalese villager.

Very few patients are admitted to our maternity unit because ante-natal care has not yet caught on, and if the delivery seems to be going all right, why come to the hospital! The ones that do come are usually complicated deliveries and often the woman has been at home a number of days before being brought in. Is it any wonder then that often the baby dies? But the family seems to accept it more than we do. Again one asks the question, 'Why didn't they come earlier?' If ante-natal care had been given maybe we could have had a live baby.

### The attitude to death

Speaking of death, we had a death the other day on the ward and I was prompted, with western nurse training, to screen round the patient's bed only to realize the fact that the others in the ward had accepted it all.

*continued overleaf*



## Western Nurse in a Hindu Kingdom

*continued from previous page*

Emotions are freely expressed at times like this and perhaps here we have something to learn. Maybe also we have something to learn in being honest with the patients. If an ill person has no hope, the relatives will take him home to die and this happens, more often than not, at a critical point when we expected them to start recovering.

Patient's wishes have to be respected in a different way from the way they are respected at home and often their intuition of impending death is proved to be right.

But for many there is hope. What use do we have in a country where medical work is regarded as a business proposition, and according to Hindu belief our motive is gaining merit with God for the next life. The important thing is prevention of disease with the cooperation of the local people. The greatest obstructions are customs and traditions and therefore the aim must be to educate the younger generation and to

train Nepalese nationals so that they can take over and carry on the medical work if and when the foreigners have to go home. The Hindu has his thoughts, but what is our motivation? Jesus said, 'the fields are white for the harvest but the labourers are few'. Nepal is indeed ripe for harvesting, but how long will we be able to carry on as labourers in this land where the law forces us to show Christ's love in action and not by proselytizing? It is not certain, but at the moment the opportunity is here, and our motive is in obedience to the Master's call, pressing forward not in our own strength but His, for without Him we are nothing.



*After bearing one twin, a woman is carried to hospital for the birth of the second*



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### ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(5 August-1 September 1978)

**General Work:** Anon (Bristol): £5.00; Anon (Aberdeen): £10.00; Anon (F.S.H.): £2.50; Anon (A.F.G.): £25.00; Anon (Tunbridge Wells): £30.00; Anon (T.P.P.): £10.00; Anon (C.F.S.): £30.00; Anon (P.R.S.): £5.00; Anon (J.J.): £14.00; Anon (E.C.M.): £5.00; Anon (TRE/ABER): £5.00; Anon (Ipswich): £1.00.

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### MISSIONARY MOVEMENTS

#### Arrivals

Miss M Stockwell on 4 August from Mbanza-Ngungu, Zaire.

Miss A Kimber on 5 August from IME, Kimpese, Zaire.

Miss V Hamilton on 9 August from Dinajpur, Bangladesh.

Miss M Hitchings on 21 August from Tondo, Zaire.

#### Departures

Miss J Whitelock on 16 August for Dacca, Bangladesh.

Dr K and Mrs Russell on 21 August for Yakusu, Zaire.

Miss M Bishop on 21 August for Yakusu, Zaire.

Mr and Mrs G D Sorrill and Jeffrey on 21 August for Chittagong, Bangladesh.

Rev M L R and Mrs Wotton and family on 22 August for Curitiba, Brazil.

Miss R Knox on 29 August for study in Belgium.

Rev J B and Mrs Dyer on 22 August for Curitiba, Brazil.

Mr A G Stannard on 29 August for study in Belgium.

Miss J Townley on 29 August for study in Belgium.

Miss H Boshier on 4 September for Ngombe Lutete, Zaire.

#### Births

At Cuiaba, Brazil, on 10 August, to Rev. P and Mrs Cousins, a son, Andrew Mark.

At Chandraghona, Bangladesh, on 10 August, to Rev J W and Mrs Passmore, a son, William James.

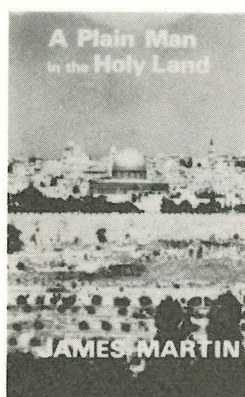
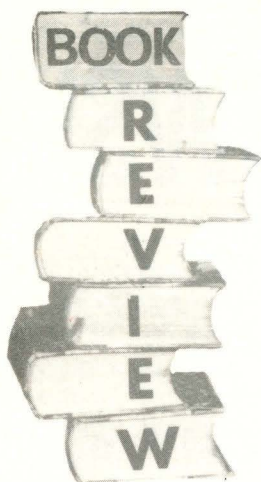
At Antonina, Brazil, on 14 August, to Mr and Mrs F Gouthwaite, a daughter, Judith Carol.

#### Marriages

In Nottingham on 12 August, Mr Jonathan Gilbert Spiller, of CECO, Kimpese, Zaire, to Miss Judith Hayward.

In Poole on 2 September, Mr Andrew Philip North to Miss Anne Hilary German, both of Kinshasa, Zaire.

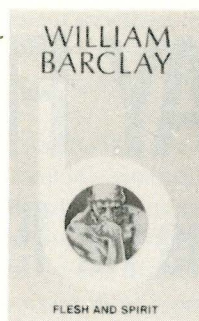




**A PLAIN MAN IN THE HOLY LAND**  
by James Martin  
Published: St Andrews Press £1.50.

James Martin is a minister of the Church of Scotland who has conducted many groups of pilgrims to Israel and from this wealth of experience he has written a very readable account of a typical pilgrimage to the Holy Land. The reader is led step by step along the way and told what can be seen and what to expect. Mr Martin is at pains to point out that if the authentication of some of the traditional sites is in doubt the pilgrim should not be put off by this but seek to discover, behind the physical, the spiritual link which led Christians through the centuries to commemorate an event in the life of our Lord, and to mark out a site for this purpose. The text is liberally supported by photographs and it is helpful to have the page reference beneath each picture. Undoubtedly this will be a very helpful book for anyone contemplating a visit to the Holy Land, but nonetheless helpful and instructive to the many who will never be able to set foot there. It is remarkable, with printing costs what they are today, that this volume can be purchased for £1.50.

AEE



**FLESH AND SPIRIT**  
by William Barclay  
Published: St Andrews Press £1.25.

**THE ALL-SUFFICIENT CHRIST**  
by William Barclay  
Published: St Andrews Press £1.25.

The first of these two books by William Barclay was originally published by the SCM Press in 1962 and the second by the same publishing house in 1964. So both have proved their worth over a period of years.

*Flesh and Spirit* is an examination of Galatians chapter five and verses 19-23. It is divided into two parts in which the 'Works of the Flesh' are examined in the first part and the 'Fruits of the Spirit' in the second. Barclay defines the Greek words in turn denoting the 'works' and the 'fruits', and deals with their use in the contemporary language of the day in which Paul wrote and in the history of Greek philosophy. There follows a short exposition of what these things mean to the Christian of today.

*The All-sufficient Christ* is a study in Paul's letter to the Colossians. The RSV translation of Colossians is set out at the front of the book so this study can be followed with no reference to the Bible. It considers the author of the letter, those who received it and its form, before dealing with its contents. It concludes by expounding the message of Colossians for today. Very little more could be written about William Barclay and the great contribution he has made to Bible study. St Andrews Press is to be congratulated for making these two volumes available at a modest price so bringing them within reach of many.

AEE

# News in Brief....

## THE CHILDREN PLAY A PART

When Mr and Mrs Brian White, the leaders of the Junior and Primary Departments of the Sunday school at St George's Place Baptist Church, Canterbury, heard of the urgent need of oxen for ploughing in Bangladesh, they enthused the children in their departments to start collecting. Their aim was to raise £40, the cost of one ploughing bullock. So well was the idea taken up that in a matter of only six to eight months they had collected £80 — enough for a pair of oxen — and this was just by the money brought in week by week. Considering there are only about fifty children in the two departments together, this is a magnificent response to the appeal. On 24 September, Harvest Sunday, this money was publicly handed over by Mr White to the Operation Agri Secretary, Mr Bernard Harris, for him to send up to headquarters in London.

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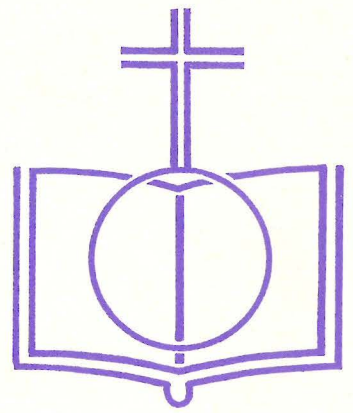
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Missionary

# HERALD

The magazine of the Baptist Missionary Society



DECEMBER 1978

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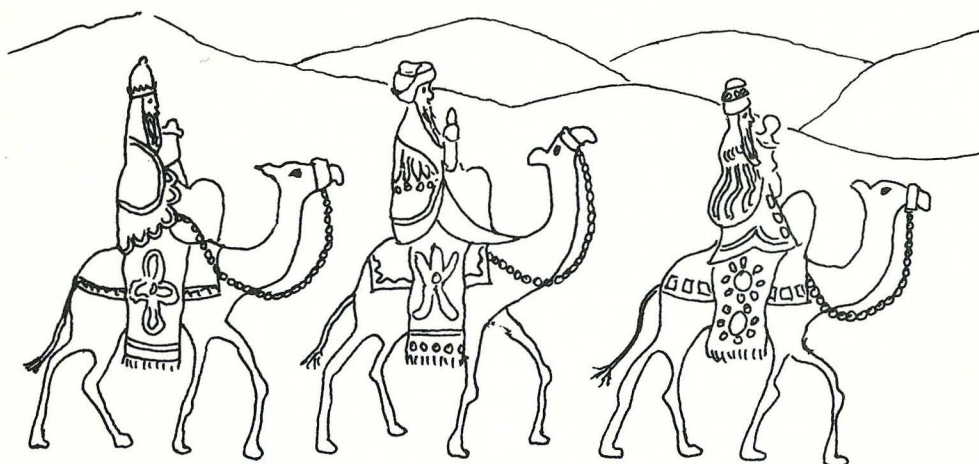
Happy

Christmas





# COMMENT



December is the month which includes Advent and Christmas. In our celebrations there are at least two important truths we should remember. The first is that Christianity had its origin in Asia.

There is a tendency today to regard the Christian religion as part of Western culture. In fact, it was born in the East. Not insignificantly, it began within that fertile crescent in which the great ancient civilizations developed and which geographically and historically has been a bridge between West and East.

Our knowledge of Christian truth has its basis in what was recorded or spoken by prophets, teachers and historians in that region which now includes Israel, Jordan and Lebanon. It was brought to the British Isles by foreign missionaries. In Roman times, the evangelists were no doubt traders, soldiers, government officials and slaves. Coming to the fringes of the Empire they brought their faith with them and talked and witnessed and served. When the Anglo-Saxon kingdoms were established and when the Normans extended their sway, there were organized missions, partly political, partly religious.

## Praise God for missionaries

At Christmas time, then, it is appropriate to give thanks to God for foreign missionaries. We can remember with gratitude those who first brought the gospel to our own land.

The second important truth is that what happened in the stable at Bethlehem was of universal significance. Jesus, born there, was to be not only the Messiah of Israel but also the Saviour of the World. To be sure, the best tradition in Israel regarding the Messiah envisaged him as one who would bear the

word of God not only to Jews, but through the Jews to all nations.

The story of the wise men who followed the star has always been regarded as symbolic of the coming of all nations to worship the Lord Jesus. The earliest Christian evangelists and teachers saw in it a fulfilment of such oracles as that in Isaiah 60: 'Nations shall come to your light, and kings to the brightness of your rising.' . . . 'They shall bring gold and frankincense, and shall proclaim the praise of the Lord.' That is why in mediaeval tradition the wise men became kings.

## Jesus is the only Saviour

At Christmas time we give thanks for the coming into the world of the one who was to be, and is, the Saviour of all men.

As Christians we regard the event as unique. Jesus is the only Saviour. There is none besides. Recently I read of a professor of religion who suggested that Jesus was one of several saviours. For Christians he was Saviour, but others could find salvation in other persons. A fair question would be: Whom would you name to be compared with Jesus and equal with him?

The claim which we make about the Lord Jesus is exclusive. It does give offence. It is regarded by some as unscientific or unphilosophical. But it is an essential part of the Christian gospel which we have accepted. With Paul we believe: 'that at the name of Jesus every knee should bow . . . and every tongue confess that Jesus is Lord, to the glory of God the Father.' And in the light of history and human experience this claim can be defended as scientifically and philosophically well grounded.

THE  
MAGAZINE  
OF

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# SEASONAL GREETINGS

*May the story of the Child that Mary bore and the promise given by the angel to the shepherds, bring you joy beyond description this Christmastide and throughout the new year.*

*Then eagerly take your part in making such good tidings known throughout the world. Resolve to speed the work of the Baptist Missionary Society by a 'thank you' gift.*

Send your gift to:  
The Baptist Missionary Society,  
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# Bats but not books

by Paul Chandler

A little before 7.00 am I arrive at school. Not surprisingly, the place is deserted; punctuality is not one of the outstanding qualities of the majority of the students, and on cloudy days like today they arrive even later than usual. They claim that it is difficult to get up on cold mornings; perhaps so, but equally they hope it might rain and wash school out for the day!

## Rendering to Caesar

Gradually, numbers increase. Citoyen Mbengi (one of our three headmasters!) has brought the flag, so the proceedings can now get under way. Every school in Zaire begins the

day by singing the national anthem as the flag is raised, followed by revolutionary songs and slogans in honour of President Mobutu and the Zairian nation. Today, as usual, most of our teachers are late, so those of us who are present must keep an eye on two or three classes each, for Africans are not unlike European pupils when nobody is watching!

As ours is a church school, we follow *animation* by assembly, led in turn by the Christian members of staff. We follow a traditional pattern of a reading, with or without a brief exposition depending on

who is leading, a hymn and prayer. For our readings, we follow the African francophone Scripture Union notes, which are the same as Daily Bread readings, though with a different commentary. Thus we have a daily opportunity of bringing the gospel to our students, most of whom have little background knowledge of the Bible. Unfortunately, we are short of hymn books, so singing is not always up to par, but we hope to improve matters this year.

*continued overleaf*



## Bats but not books

*continued from previous page*

After assembly, we listen to the day's notices; our present headmasters generally keep notices to a minimum, unlike certain of their predecessors who seized this opportunity to demonstrate how uncontrollably garrulous they could be, and frequently shortened first period by several minutes in the process.

### Bats leave their mark

At 7.30 or thereabouts, lessons begin; we have five 50-minute lessons a day, with a 20-minute break at 10 o'clock. But before any overworked teacher rushes to telephone the candidate secretary, I hasten to point

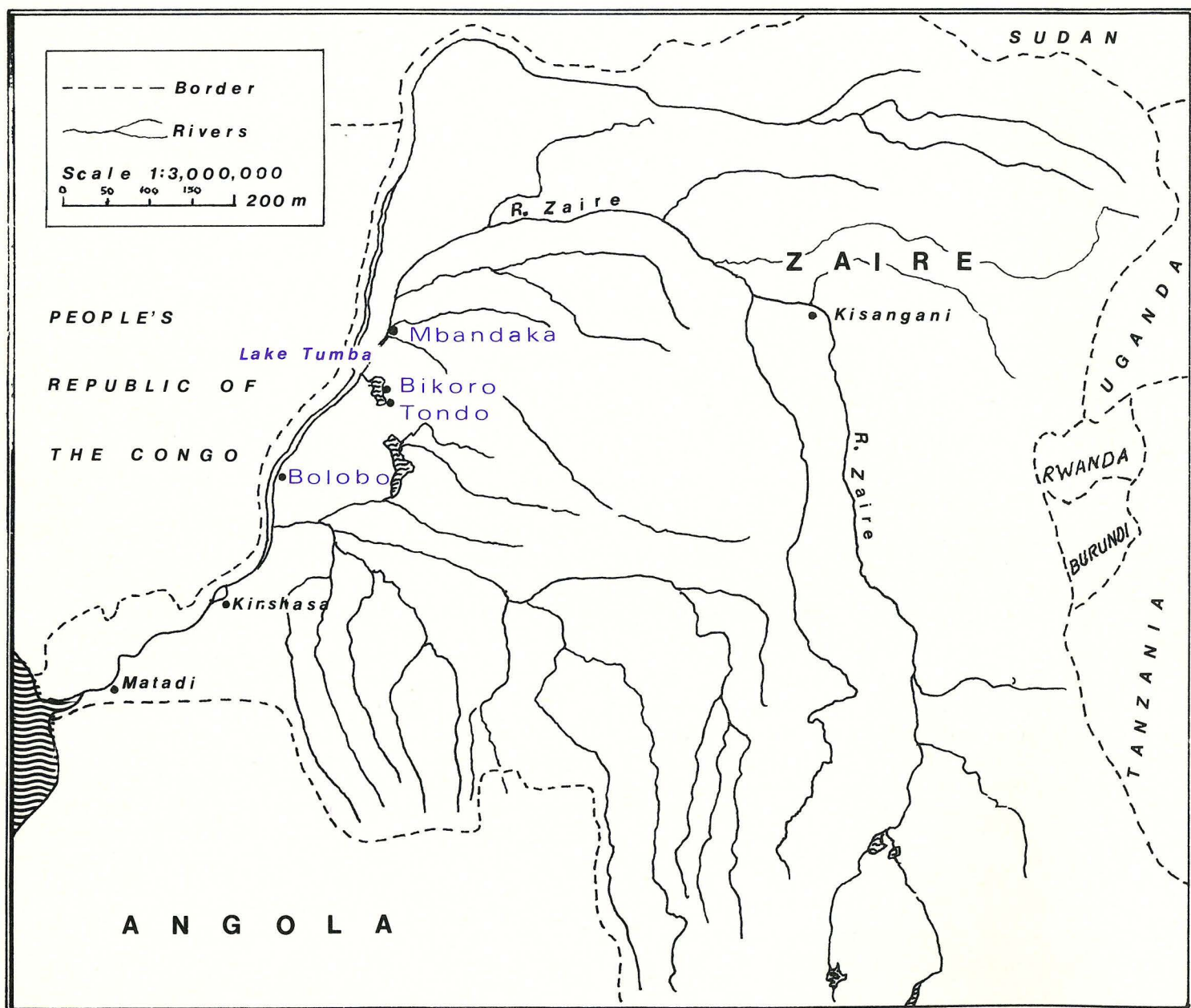
out that, although we finish school at midday, we work a 6-day week. Today we are not making a very good start; since so many people arrived late, the classroom has not been swept, and that means a delay while someone goes to the office to get a broom. I do not mind teaching in a dusty room, but I find that a layer of bat droppings hardly make the surroundings more congenial! And the droppings are always thickest near the blackboard! (If anyone can let me know of a reliable way of removing bats from a building, he will earn the gratitude of hundreds of people in Bolobo.)

While one person is fetching the broom, two others go to the office for the text-books. The rapid growth in numbers, combined with pilfering and the very high cost of books, has led to a severe shortage of books; very few are distributed nowadays, so we borrow them from the office and return them at the

end of the lesson. The school cannot afford the paper and ink necessary to duplicate many texts, even if our ageing and temperamental Gestetner were to comply! And another effect of inflation is that students, who supply their own stationery, have to pay the equivalent of 35p for an exercise book containing about 20 pages.

### A mixed bag

The class I am teaching first today is a typical 6th form. There are 30 students, three of them girls, and about a quarter of the class are repeating the 6th form, having failed their State exams once already. Although the education system in Zaire is selective, there is a wide range of ability in the class; some students ought to obtain their State diploma, others just made it into the 6th form and have reached their ceiling. The age range is almost as wide, from 17 to early and even mid 20's. Sometimes there is a discrepancy





between a student's real and official age. The oldest student to gain a State diploma at Bolobo in recent years, admitted to being 33 at the time!

So begins another day at the Institut Monyongo. When I arrived in Bolobo in 1973 the school was known as Collège Moteyi Nkassa. A year later it was renamed Collège Monyongo, before receiving its present name. This is one of several changes that have taken place in the last five years, the most noticeable of which concern the size and staffing of the school. In 1973-74 we had a Latin/philosophy section to 6th form level, and biology/chemistry and agriculture sections to the 4th form. In 1977-78 we have had 6th form in Latin/philosophy, divided into two classes, biology/chemistry, maths/physics and agriculture, as well as pedagogy to 4th form level! To put it another way, the 6th form number about 170 (including 55 in one class!), and the entire school population, from 1st to 6th form, is over 1,000. The problems created with regard to staffing, classroom space and discipline can be imagined. It must be said, though, that our present headmasters are much stricter than their predecessor in deciding whom to admit into the school, so in a couple of years the 6th forms should be of a more sensible size.

#### Expatriate numbers increased this year

Five years ago there were eight expatriate teachers, including five missionaries, in the secondary school, and these made up well over half the staff. In 1976-77 there were just two of us in a far larger staff, but this year expatriate numbers were increased by the arrival of four Peace Corps volunteers. four Peace Corps volunteers.

As I indicated earlier, discipline has been a problem, especially outside the classroom. However, colleagues have noticed an improvement during the past year, and we hope this improvement will be maintained.

At this point I must mention our headmasters, Citoyens Mbengi, Iyeti and Mankale. In 1977 the Baptist Community of the River Zaire decided that the school was too big for one man and proceeded to divide it into three, which explains how we have three headmasters. Fortunately, they are good friends and co-operate fully, so in effect the school is run by a triumvirate — appropriately enough for the Latinists! Buildings have been completed for one of the schools, comprising the maths/physics and agriculture sections, to move to a new site. The date of



*The Scripture Union group setting off to take a service in the next village*

the move depends on how soon desks can be made by the school carpenters.

#### Christians cannot be bribed

Citoyens Mbengi, Iyeti and Mankale have struggled to restore standards of education and discipline, both of which had declined rapidly. All are former pupils of the school. Citoyen Iyeti in fact obtained his State diploma at Bolobo before going on to university. Between them the three have literally been doing the work of about eight men. Citoyens Mbengi and Iyeti in particular are fine Christians who need prayer support as they live out their faith in difficult positions of responsibility and in face of physical exhaustion. They have the respect of the students; if only they had the full co-operation of the staff things would be much better, but unfortunately the professional conscience is not yet widespread in Zaire. One student was heard to remark that he would only work hard for the headmasters' subjects because he knew these men could not be bribed. Obviously in this situation a Christian has many opportunities to witness by the way he lives. There is still a need, and indeed a demand, for missionary teachers.

I seem to have raised most of the problems we face, without indicating the encouragements.

The first of these must be our Scripture Union group. We wish more of the Christians in the school would come, but with a smaller group the members feel free to join in the discussion of the passage we are studying, and to ask the questions that are troubling them. We praise God for the growth of these young Christians during the year.

Early in the school year three students approached me independently within a week, asking if they could be baptized. After following baptismal classes for six months, they were baptized in June.

Finally, it is encouraging to see former students become teachers in their turn in the various schools in Bolobo. It must be a real joy to past missionaries to see the Iyetis and Mbengis assume positions of leadership and fight the good fight.

#### Work hard and learn your lessons well

In closing, may I offer one piece of practical advice to anyone thinking of offering for service as a teacher in Zaire. If the BMS accepts you as a candidate and sends you for language training, work hard at your French. If you are reasonably fluent in French, and know your subject, then you need not have any worries about discipline.





# *Take one egg*

by Daphne Osborne

'Take one egg . . .', I never thought I would be taking cookery demonstrations over a smoky wood fire, under a blazing hot sun, and surrounded by about seventy women and children. But that is just one of the new jobs I have had to learn during my three and a half years in Bolobo, Zaire.

Take one missionary . . ., and end up with an accountant, typist, administrator, translator, sick visitor, dress-maker, the list goes on.

**Teaching in Bolobo was quite different**  
My main task here has been teaching. At first

I taught English in the secondary school but large numbers, small classrooms and a lack of books made teaching rather difficult. I certainly did not learn any lessons of patience, but rather a sense of failure and inadequacy after many years of successful teaching in England. However, I know that the Lord had all this under His control, and He used these experiences to lead me into other areas of teaching among the women and children.

In the Bible School at Bolobo we offer a three-year course for would-be pastors, and

these students come with their wives and children. These wives have received very little schooling and are pleased to have the opportunity of learning the basic three R's. I have been involved in a teaching programme for these women, mainly reading and writing, and largely phonetic in approach. They progress from their simple reader to easy Bible stories, and then they are pleased to buy their very own copy of the Bible. (The American Bible Society provides subsidies for this.)

Other subjects in our programme include



arithmetic, Bible study, sewing, singing, cooking, hygiene and French.

Last year we had ten women, but this year just five, which means we can give more individual attention. It is very encouraging to see them beginning to take part in our assemblies. They follow the reading, sing the hymns and pray aloud, with increasing confidence. Their husbands are very happy about this and we pray that the wives will work alongside them when they return to their villages.

Another aspect of my work has been in the Sunday schools. There are six Sunday schools in the village and each student is responsible for one. For two or three lessons a week we study teaching methods in general and then plan the following Sunday's lessons, sometimes making visual aids and models. The students are keen to do well but we are very disappointed with the response. Only a few children come and church members are not keen to help unless they are paid for it.

#### **Travel takes time**

Apart from teaching in Bolobo we like to visit other villages to help the women. A considerable amount of time is spent in travelling, eg, out of one trip lasting thirteen days, eight were spent 'on the road', or river.

We always take members of our women's committee to share in the teaching and we have lots of talks, discussions and singing. The women particularly enjoy acting and make their plays as realistic as possible. If there is a meal in the play they bring all the cutlery and crockery and prepare real food. On another occasion they were very enthusiastic leprosy sufferers, limping about and groaning for hours.

Other aspects of journeys are not so enjoyable: for instance, being in a small boat for fifteen hours during a dark, stormy night; being stranded on a lonely fishing island, with hordes of hungry mosquitoes; and cycling through deep sand and/or thick green mud.

No, my thoughts have not always been noble on such occasions, but these times are only a part of the overall picture. I have really enjoyed my period of service in Bolobo. To be a part of a team with other missionaries and with the African people has been an enriching experience. Certainly we are all one in Jesus.



*Women's class doing a presentation*

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# WHAT SHALL WE WEAR?

by Pauline Weatherby

The following day was a public holiday, and as part of the day's entertainment the girls from the nursing school in Bolobo were asked to get up a football team. The request was not met with much enthusiasm — we did

not even have a football at that stage — and with women all over the world the cry went up, 'What shall we wear?' The African cloth was definitely unsuitable and none of the other schools could help us. So that evening

the three missionary ladies sat and discussed the unexpected things they had found themselves doing since arriving in Zaire, and as they talked they made eleven pairs of denim shorts! We did not win that day, but with a little practice and our own football we became more successful as the year progressed.

## How to inject an orange

Such unexpected incidents add variety to our school life, football or physical education being only one of the non-medical subjects included in our timetable. French, maths and civics are also obligatory. Lessons are always more interesting when the students have something to do, be it taking one another's temperature and pulse, injecting oranges (to practise giving injections), bandaging, or trying out some new menus in dietetics, the latter being particularly popular as there are always samples.

Any young people wishing to enter the nursing school here must first of all show that they have successfully completed two years of secondary education. They are then allowed to take the admission examination but of 100-200 applicants only about 20 will be selected to come to the school, and even with this number it is difficult to give



*The girls' football team in the specially made shorts*



them enough practical experience in the hospital. Most of the applicants are still young men, the lower age being 16 years, but some may be coming up to 30 years old. Last year we had students from the Lower River Region of Zaire and others from as far as Kisangani. However it is not ideal to have students from far away, as their families are finding it increasingly difficult to find ways of sending money, and this only adds problems to an already difficult student life.

### Rain stop work!

We usually have about 60 students in the school and offer them the choice of three diploma courses — a general hospital course, public health and midwifery. In practice most of them follow the hospital course and then choose between one of the other two. The school, as the hospital, is really under the direction of the President's Medical Organization, FOMECO (Fund for Co-ordinating Medical Work). We have two classrooms, two offices and a small, fairly well supplied library. The classrooms are quite adequate except when it rains, for at such times the rain on the corrugated iron roof makes it impossible to hear the teacher. On another occasion rain stopped the examinations as it was just too dark to read the paper. The library is not as well used as expected, most of the students being quite unaccustomed to studying themselves from books. Simple brochures are the most acceptable but even these need some explanation.

Our day starts officially at 7.00 am when the students are required to assemble around the flag and sing the national anthem. This is followed by the singing of other political songs, often accompanied by drums and dancing. Some of the Christians will have arrived earlier, about 6.30, for morning prayers in the small hospital chapel. Sometimes these are led by a deacon or the hospital chaplain but often by the students themselves. Lessons fill the morning until midday, covering a wide range of subjects to prepare them for their future work. Unlike nurses in Britain they must be able to diagnose and prescribe treatments as well as give nursing care, and many procedures which are carried out by doctors in this country will fall to the nurse in Zaire. While some students are in the classroom others are in the hospital, working under the supervision of senior nurses or learning from the doctor as he does his ward round. In each ward a student will be given three or four patients and will be expected to know as much as possible of their history, illness and treatment,

and to report this to the doctor and other students on the round.

### More work after school

At midday we break for about two hours, some to rest, others to go searching for food, which seems to have become an increasingly difficult task over the past year. Then we have lessons again from 2.00 until 4.30. After school this year we have organized a few 'conferences', when some of the more senior students have presented case histories to the rest of the school and then opened the meeting for questions and discussion. These times have been very profitable, especially for the final year students, as they have not only shared some of their more complicated observations but also attempted to explain their 'everyday' medical language to first year students.

Another after school activity was a small Bible study group which was held in our home. Again it was often the students themselves who led these studies and raised questions for discussion. A gift of a New Testament in Modern French for each student was greatly appreciated and we used this as a basis for our studies. Had you been in Bolobo at that time you would quite often have seen the students sitting around the hospital, quietly reading their New Testament.

One afternoon a week was given by each class to *Salongo* — practically, this meant that each student made his contribution to the

upkeep of the school by cutting grass, digging gardens or even helping to build sleeping accommodation for fellow students.

### The temptation to cheat

Twice a year we hold examinations and as elsewhere these can be times of tension for everyone. No student is allowed into the classroom until desks and walls have been checked for any notes which might help him. As the students enter each one is checked, for there is always a temptation to cheat. But all are agreed that it is much more satisfying to have earned a diploma by fair means, as could be seen from the students' faces on prize-giving day.

Where do the students go from us? Many will go to work in the big cities, one or two may stay in Bolobo, and others will go back to their villages. Here, in the more rural areas, they will work in dispensaries and will often have great responsibilities for the people around them. How important it is that they receive the right training, with the right principles, and that they recognize their own responsibilities to the people round about them. How we pray that as they come to study nursing they may really be influenced by our Lord Jesus Christ, that amidst the difficulties and problems of their country they may be able to stand firm for Him. But what possibilities there are as young Christian nurses spread out over the countryside! Please pray for them and all who are involved in their formation.



*Midwives with newly presented diplomas*





*New houses built through the housing project at Tondo*

# New look, new life

by Mary Hitchings

Tondo village at the moment is a hive of activity, for it is taking on a completely new look. Yes, the housing project has come to Tondo. This scheme is sponsored by American Christians to make low cost housing available on a non-interest mortgage basis, and it is hoped that eventually every family who are permanent residents in Tondo will have a new house made of permanent materials.

## **Make way for the new**

Under this scheme they make a downpayment of approximately £60, and when the house is completed they will pay £7 a month rent until the total sum of £300 has been paid and then the house will be theirs. About eight families have already moved in. The plan is to demolish all the old houses and make new roads, gardens and parkland areas where the children can play. The project is expected to take another eight years to complete. Friends in America and Canada have already donated money to build new houses for the poorer people who cannot afford them. Of course this project has also created jobs for many who were unemployed, thus raising the standard of living.

Within the housing project there is also a scheme to work amongst the Batwa folk, who are a pygmoid tribe and on the whole rejected by other people, but the State is trying to upgrade them and integrate them into the life of the people. We as missionaries are participating in this scheme and we have started a baby clinic in their camp, a public health programme, and we have plans to help them in their agricultural work. It is hoped too that a way may be found to build new houses for them, but very few can afford the downpayment.

One of these little women was brought into our hospital one evening. She had gone into the forest to collect firewood when a strong storm suddenly blew up and a huge branch of a tree fell on top of her splitting open her scalp. We have no X-ray at Tondo but we believe she may have fractured her skull. The wound healed quickly but she was unconscious for about a week. Mentally she is very slow and we doubt if she will ever be quite normal again. She is able to cook vegetables, but cannot as yet go to work in her garden.

## **The hospital gets a face-lift**

Our hospital buildings are also taking on a new look. With a special grant given by the BMS we have been able to buy paint, timber and cement to redecorate and repair the hospital. Money is also available for a new water system, but at the moment we are waiting for materials to complete this project, and we need, too, someone who can do the work for us. During the upheaval of carpenters, masons, and decorators in the hospital, we have continued our medical work, offering new life to the sick folk. Medicines have been in very short supply and difficult to obtain. Of the large drug order which came from England via ECHO (The Supply of Equipment to Charity Hospitals Overseas), 65% was stolen at the port of Matadi. Also many of the State-allocated drugs were stolen before they reached Tondo. Other materials and equipment are in very short supply, and the order which was sent to ECHO in June 1976 still had not arrived in Tondo when I left in August 1978. It has now arrived in Kinshasa and is on a private boat on its way to Mbandaka where we will collect it by truck.



In spite of all these difficulties, patients with severe anaemia, children seriously ill with measles, malnutrition and many other diseases have found healing and returned to their villages rejoicing. We have had many cases of tuberculosis, especially amongst the Batwa people, and it has not always been easy to keep an adequate supply of drugs to treat them. Also they are very difficult to treat as basically they are a nomad tribe and many of them do not like staying for a long period in one place. Then, too, there are several diabetics amongst our patients, but miraculously a new supply of insulin has always arrived just as we were on our last vial. The only diabetics we have lost are those who have gone across the lake to search for native medicine and have died as a consequence in diabetic comas.

#### **Innovations in public health**

In addition to our work in the hospital we have started a new public health programme in the Lake Tumba district. Miss Flora Morgan and one of our Zairian nurses are responsible for this. Each village has chosen a person who, preferably, is a family man without a regular job, but who has enough prestige in his village to be looked up to

by the other folk. These men are called *animateurs*; they come into Tondo for a course of public health lectures and then they return to their village to teach the people there and, we hope, to give a good example themselves in the way they look after their own household. We give them a few aspirins and nivaquine (if available) and they treat patients with high temperatures caused by malaria. If in the morning the temperature does not go down they send the patients into hospital. In between giving courses at Tondo, Citoyen Nzee will visit the villages to control the work of the *animateurs* and to replenish their drugs.

Within this new public health project we continue our very busy ante-natal clinic, and under-five clinic at Tondo. In the children's clinic we have diagnosed many cases of malnutrition, some of them bordering on kwashiorkor which is a protein deficiency disease, but with gifts from home we have been able to buy milk and porridge oats to feed these children so that lives have been saved. In the maternity department we have approximately 150 deliveries a year. Any emergency cases have to be sent to the State hospital at Bikoro, some 25 kilometres away,

where there is no doctor, but a very experienced Zairian nurse is able to perform emergency operations.

While we have been teaching in the public health programme, our agricultural project, run by Mr John Mellor and Citoyen Lokela, has sought to give the people practical help in raising new crops, and improving the strain of poultry in order to rectify the protein deficiency in their diet. Unfortunately, the agricultural project, too, has been greatly hampered through lack of essential supplies such as chicken food, fuel to run the incubators and other essential equipment.

#### **Listen to this!**

We too have been offering the people new life in Christ as we have been ministering to their spiritual needs. The Sunday schools have been very well attended, and a new one has been commenced with success amongst the little Batwa children. One little boy of six years old, who was particularly bright, arrived home one Sunday and wanted to tell his family the story he had heard in Sunday school. Apparently they were not

*continued overleaf*



*Example of old housing at Tondo*





*The Batwa Sunday School (above)*

*Baby Clinic, Tondo (right)*

## NEW LOOK, NEW LIFE

*continued from previous page*

too attentive so he stood up and said in a loud voice, 'What's the matter with you? Don't you want to hear the Word of God?' The family sat quietly and listened to him — and so the gospel is spread.

A youth group has been started amongst the eight to eleven years olds and this too has been successful. There is yet a great need for a dedicated Zairian Christian to work amongst the teenagers. The women of Tondo under the leadership of Mama Mioto are giving a good witness both in Tondo and the surrounding villages. I was able to help Mama Mioto organize two women's retreats, one at Tondo and another across the lake at Ikoko Bonginda, and both of these were very well attended. Our theme this year was 'Behold, I make all things new' (Revelation 21:5). How applicable this is in these days, and we do indeed praise God for the new life which He is giving to the people of Tondo.





# N J A L A

by John Mellor



In Tondo, where we serve the Lord in the African Church formed by the BMS and American Baptists, the word *njala* is heard everyday from someone's lips. The English equivalent is 'hunger'.

There are many parts of Zaire where game is still plentiful, but anywhere which has become at all urbanized suffers food shortages. Tondo is on the banks of Lake Tumba, which stretches in one direction farther than the eye can see. In some parts of the lake there is still plenty of fish, but this is not so near Tondo. Folk daily paddle their dugout canoes halfway across to meet anyone coming from the villages on the other side, in order to buy up fish before it reaches Tondo's shore. They then resell at prices which most families can only afford once a week, and that is about as often as they buy fish.

## **Tiny monkeys are the only game**

Behind us lies the forest, as it is called. Most of it is under cultivation but there is still not enough to provide every family that wishes, with land to grow sufficient cassava to feed themselves. Cassava, or *kwanga* as it is called in Lingala, is the local equivalent to potatoes. To buy enough cassava to feed an average family of six including two adults costs £1,

and sufficient fish would be £1.50 — even then the portions would be small. The average wage is £17 per month. The only game within easy reach of the village is the tiny monkeys, not much bigger than a man's hand, that eat the villagers' maize while it is still in the field! However, our folk are better off than those who live in the cities and depend on the bush to supply them with food.

From this thumbnail sketch it is not hard to appreciate the relevance of our agricultural development work. But in spite of their needs, people everywhere tend to be conservative, slow to change their methods and to adapt their way of living according to economic circumstances. We had been keeping Rhode Island Red chickens for five years before a general desire arose to buy them. Now there is such a demand that what we can produce is but a drop in the ocean, and a Farming Partner\* in Southend-on-Sea is developing a solar heated incubator for 2,000 eggs so that we can raise production capacity.

## **Beginning at the people's level**

Because of this conservatism we have begun at the level at which folk actually keep their chickens, that is, allowing them to run about

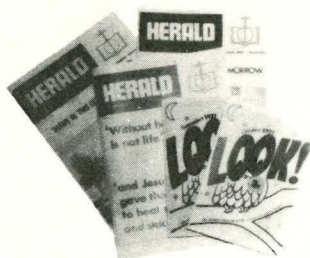
in the villages in quest of their own feed. We hatch the chickens in incubators, rear them until they are over the early stresses of life, and sell them at three weeks old. The purchasers receive simple instructions to feed the birds with termites, maize (ground in a pestle and mortar) and greens, and to keep water before them at all times. All these items are commonly available and by the time the proud owner has grown tired of carrying termite hills from the forests, the pullets have learnt to fend for themselves. They then go on to be large, meaty birds, the hens laying far more and far larger eggs than their native counterparts.

As time goes by, the local race of chickens is being transformed into a far more productive bird. This is because when someone fears or buys one of our cocks, he then eats the smaller native one. Consequently his native hens breed with the Rhode Island Red cock and produce much improved offspring.

Another limitation on our capacity to produce poultry has been feed for the breeder flock. We are currently getting over this by buying maize in the villages and

*continued overleaf*





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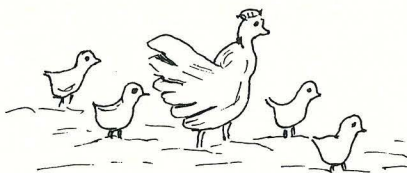
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## NJALA

*continued from previous page*



obtaining various other ingredients from other sources. The price of maize is continually rising due to the wide practice of distilling alcohol from it, the distillers paying more than double the price of maize imported into Britain.

### Three birds with one stone

Whilst clearing land and providing ourselves with the capacity to grow our own livestock feed, we have learnt of a number of crops which have come to light internationally in recent years, and which are potentially capable of providing people's nutritional needs without including fish, meat, eggs, etc in the diet. So in our crop development we are killing three birds with one stone: providing poultry feed, developing crops which Zairians will be able to grow for themselves to meet their dietary needs, whether fish is available or not, and developing crop rotation. In view of the expanding population, the last is essential if the people's future food requirement is to be met.

At present the land is only used to grow cassava, usually intercropped with maize and peanuts. Methods of growing these crops allow for soil erosion due to the very heavy rains, so that it is essential to give the land at least seven years' rest between crops — indeed, the former Belgian colonial agriculture administration found that 15 years were necessary. We are finding that there is no diminution in yields if we allow time between crops for weed-growth to develop; this makes a dense sward later to be ploughed in as green manure, and it grows while the crop is still in the field, it being necessary to weed only during the early stages of crop-growth. We have had some wonderful crops due to this method. Neither do we use fertilizers, which are quite out of the reach of the ordinary villager.

### Right-hand man

In 1975, Loleka lo Mpia came to work with us. He is the village headman at Tondo, the English equivalent of which would be the Lord of the Manor. He is a very intelligent man, though he had the benefit of only an

elementary education. He is an excellent means of liaison between the project and the Zairians, and between us ex patriates and the Zairians. The work has gone from strength to strength since he joined us and we employ about a dozen men, mainly on land clearance.

It was at Tata Loleka's suggestion that we opened a small shop to help the local folk obtain basic supplies at more economic prices than those prevailing in the local shops. Operation Agri allowed us to use part of a grant they had given as a loan of initial capital. We sell rice, sugar, beans, sardines, soap and paraffin, and make enough profit to cover the agricultural work's running costs. Development work generally does not make a profit and while so much labour is being expended on land clearance we shall need to subsidize the project from other sources of income.

Present plans include rabbit development which has already begun but met with some problems, introduction of milk goats, visits to outlying villages taking with us pullets and eggs for hatching, talking to folk about agricultural development and about the everlasting gospel of love, salvation and freedom from bondage to sin through the blessed Lord Jesus Christ. This is all welcomed by the folk, who love to see us and hear the Word opened up to them by the Holy Spirit. The problem in the past has been that pressure of work at the base has kept us from visiting other villages in the Lord's name.

### The bond of intercession

It is nine years since we first came to Zaire to serve the Lord at Tondo. It has been a hard time physically, mentally and spiritually, but a time in which God has proved his faithfulness and love and one in which the BMS and Operation Agri have been very patient in maintaining us and the work. Tondo is set deep in the forest, deprived of the modern amenities such as electricity and other services that would simplify development work. But we bless God that He is sufficient and that He has shown us that He will bring glory to Himself through our service of Him in the place where He has put us. Please join with us in the bond of intercession for the healing of those beloved of God and for the extension of His Kingdom. And if He should so incline you, please let us know of your burdens so that we can share with you in fellowship before Him to His glory.

\* A Farming Partner is one who supports the work of Operation Agri.



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### MISSIONARY MOVEMENTS

#### Arrivals

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Miss R Montacute on 10 September for Zaire British Association School, Kinshasa, Zaire.

Mr M Sansom on 11 September for Upoto, Zaire.

Miss J Maple on 12 September for Yakusu, Zaire.

Miss C Preston on 13 September for Chandraghona, Bangladesh.

Mrs P Riches and Jennifer on 17 September for Yakusu, Zaire.

Miss M Hughes on 25 September for Kisangani, Zaire.



# WHERE'S JEREMIAH?

by Beryl Chandler

It was about 5.30 pm and I decided to call in and see Mama Liyombi. I found her sitting outside her little house with an orange and some salt before her. I asked her what she was going to do with it and she replied, 'I'm going to eat it because I haven't eaten all day.'

Over the past five years we have seen many changes in Bolobo, Zaire, not the least of them the changes caused by inflation. In some cases basic food prices have gone up more than five times their original price, so poor people like Mama Liyombi have to rely on the help their neighbours and friends can give them.

## Dizzy through not eating

This year we seem to have become more involved with the poor people in Bolobo than ever before. We were really saddened when one of our older church members was falling ill and suffering from dizziness, simply because he was not eating enough. We urged the church members to help him and we ourselves helped out by providing him with three good meals a week. But what happened the other days we really do not know.

It is five years since I first came out to Bolobo to work with the women. We have held classes in and around Bolobo and also travelled quite a lot into the bush. This year we have felt it was God's will to prepare the women in Bolobo to teach others. We have held training programmes, mainly with the ten women on the committee, in the hope that they will be able to continue the work themselves.

We began with our weekly Bible study. The training session was at 8.00 am each Tuesday and six women, from different parts of Bolobo, came to our house to prepare a Bible study. Each Tuesday afternoon those six women went home and led the same study in their part of the village. This meant that six studies were being held each week instead of the two when only Daphne and I led them.

## Learning to lead

Please pray for Mama Nyeto who has taken on the job of preparing these studies, that as she meets with the other six in the group she may be guided by the Holy Spirit as she prepares them to teach. Our intention was that after every six to eight weeks the group would change to give opportunity for others to learn to lead the studies. Up to now about 20 women have been involved in this.

At the beginning of the year we usually plan what classes we will hold in Bolobo, and then fit in our journeys to other parts afterwards.

This year we held four three-day classes in Bolobo, besides various one-day classes for deacons' and pastors' wives. Trying to get the women's committee to plan a three-day class was a real struggle at first. It took us two and a half hours at the first meeting to choose a theme! But they did manage to get the hang of it eventually and planned a whole class for our last week in Bolobo. Various pastors and teachers were invited to take part in the class by giving talks on

the theme 'The power of the Holy Spirit'.

## Where's Jeremiah?

After seeing so many people struggling to find the Scripture readings in church, we decided to hold a special class that they might learn the names of the books of the Bible and where to find them. Mama Limungu was our most outstanding pupil, for after just six lessons she could turn to any book in the Bible. This woman is now teaching others what she herself has learnt.

Besides staying in Bolobo village we have been on several journeys with the women and we hold classes in all the villages we visit. Everywhere we go, people ask us why they are not visited by more missionaries. One of the answers is that many missionaries have a full time-table in school, or a full programme in the hospital and so just do not have time to visit in the area. Please pray that more missionaries may be able to do this work of travelling, not so much to establish the Church but to strengthen it and to help it grow. Pray too for those who are doing this work now that they may not be disappointed when things do not go according to plan, but that they may know real blessing and encouragement as they serve the Lord in this way.

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